THE UNIVERSAL IDEOLOGY

TO SOLVE ALL HUMAN PROBLEMS, & ATTAIN PARADISE ON EARTH.

BY :— G. KABIPU RONGMEI.

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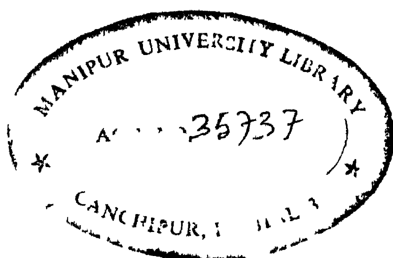
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Preface

Ideology is the ultimate cause of human destiny. Clear knowledge of all the feasible ideologies are necessary for ready selection and adoption. Till this day there exist only too main contradictory Systems Capitalism and Communism. These two are negative, imperfect, self-destructive and fragile as proved by historical facts. Today humanity have come to the end of these roads and are standing in a fix.

There is need for the discovery of a better and more perfect system that can solve the current problems and salvage mankind. With this end in view, this Universal Ideology is presented to mankind for deliberation and comment. It is subject to improvement and development in the succeeding publications.

Contents

CHEPTER I

INTRODUCTION

Review— From the inception of life till this day mankind had been suffering endlessly as if being a curse for the original sin of Adam and Eve. He has never known so far the real meaning of love, truth, justice, humanity, peace and security so profoundly advocated by the prophets and great thinkers over the ages. Men are disillusioned and disenchanted with this world and system Why ?

To crown all these confusions and turmoils, today humanity has reached the most critical stage in history. For, in spite of h s acknowledged wisdom and advanced science and technology, he can no longer solve the blazing problems of poverty and unemployment that were unknown in B C

Nor, is there any other doctrine to substitute or to revitalise the aging systems as socialism did for capitalism before

Introspection— It is high time to introspect the prevailing ideologies and their various shades to find out the weaknesses, and to rejuvinate them or to discover a new one that can solve the current problems and satisfy the aspiration of the time.

Findings— On investigation it is found that these doctrines are inherently wrong, deffective, suicidal, devisive, destructive, fragile and temparary

They have limited time and role. They are the natural generator of all sorts of troubles, problems, and enemies.

Infant ideology— They are the negative ideas and theories of the past infant stage of the.Universe based on the brute principle of might is right, They are no more suitable in this manhood stage of the Uni. in which the adult positive Universal Ideology prevails.

This reveals that humanity is still in infancy and ignorance in respect of idealogy. This fact has led to avoidable evils and miseries.

Adult U. System. Under the manhood Uni. system all the existing problems, and difficulties will disappear naturally and automtically.

There will be no more fear. doubt and anxiety from wants, hunger and any unforeseen events. The long cherished peace, prosperity-paradise-will reign on earth for all for all ages to come.

The Adult U. system is a rightcous one based on the principle of virtues for the welfarc and survival of all. It is a creator, buildr, healer, friend and philosopher for all and destroyer of all bad and evil.

Cause— In other words, the root casue of the problems is the adoption of the negativc law of nature or the Infant Universal Law as Eve and Adam did in defiance of the counsel of God.

Religion— The observation of the positive law of nature was urged by God through the prophets in various symbols and senses particularly in the form of moral principle.

Few instances may be quoted:—

In Geeta, Lord Krishna preached the principle of doing things not harmful to others.

Lord Budha propounded the eight fold and middle paths.

In the Old Testament, God warned Eve and Adam not to taste the forbidden fruit so that they may live in Eden Garden happily forever. In case of defiance they will have to live in thistles and thorns for eternity.

This forbidden apple is symbolical enpression of the forbidden law of nature.

The Upanishad said clearly that human problems are due to human ignorance. They can be solved by acquiring the knowledge (law) of God (nature).

Implication:— The various scriptures in common imply that so long as man does not abandon the the current infant ideologies or the negative law of nature, he will be in dangers and difficulties fore-ever naturally.

That there axists the righteous path or the positive law of nature clearly. Discovery and observation of this natural law will eradicate all

problems and bring about lasting peace and prosperity and that man is still in infancy and ignorance.

Qs. & Ans.

Qs.—The question arises as to why man does not and can not follow the divine gospels to secure lasting peace and prosperity.

Ans.—The reply is that so far religious counsels were not properly and scientifically understood, interpreted and used in the true sense and spirit of the terms. Rather they were consciously or unconsciously misinterpreted, misused and exploited for self-interests. Hence, discredit of religions.

Besides, men did not know when, how and under what circumstances to translate the advice into actions successfully.

The observance of the righteous principle in practice in the past and present brought down all men, saints, kings and thinkers to disaster and difficulties. Only the unrighteous attained success in life. History stands in testimony.

For these reasons, religion stands discredited and dishonoured and ignored as impragmatic and utopian.

It is to be borne in mind that the fault lies not on the divine gospel but on human ignorance and dishonesty. Real divine counsels and predictions proved true in the past and will hold

good for eterni'y. The clue for solving human problemes lies in holy scriptures and divine inspiration.

Nothing can be done and achieved in flagrant violation of the will of God. It is supreme, ultimate, undisputable, unalterable, timeless, boundless and measureless,

The Universal Ideology of this booklet is the interpretation and explanation of the positive law of nature or law of God politically, scientifically and logically to be suitable for realistic implementation to attain the objective of Universal Welfare.

The very introduction of this Universal system will generate naturally all the necessary environments socially, politically, mentally and physically for successful realisation like the spring and autumn. The present time has become opportune for its appearance.

The adult Universal law (constitution) is the principal science of nature or God. How ?

Today what are known as sciences by men-such as physics, chemistry, astronomy, geology, botany and biology etc. are nothing but the netural laws of particular species. Men do not formulate but only discover the hidden laws of nature of the different species one after another.

In other words, natural laws are natural sciences. And since the Adult Uni. law is the chief law of all the natural laws it is the principal science of nature or God. The manhood Universal law (or

constitution) is the main law of nature and God as it governs the whole universe without exception. How ?

All the celestial objects such the commets, planets, stars, and the galaxies take birth growth death, and sustain and function regularly, uniformly and predictably under the direction and control of this Universal law.

Again, within the framework of this U. law and under the direct control of the autonomous law of a particular heavenly body or planet—the living and non-living things live, work and disappear regularly, uniformly and systematically. They cannot exist and function in violation of the law or environment of the particular planet.

Thus the Adult U. law control the whole universe directly and indirectly.

Morover, it is the chief criterion of the Uni. Those laws and things that falls in line with this U. mainstream are selected as right and good and rewarded naturally, and those that do not conform are rejected and destroyed automatically as wrong and bad in punishment.

CHEPTER II

THE UNIVERSAL CONSTITUTION

Now let us describe briefly the Universal law or constitution that governs the whole Uni. in the past and present.

Observation— This glorious U. might have come into existence for some noble purposes. Under a perfect scheeme of things it took birth, growth and we observe that millions and millions of celestial bodies had been sustaining and functioning regularly harmoniously like a sophisticated engine.

The question arises as to who designed, planned and governed this mysterious Uni. Certainly it can be no other being than the Almighty God.

3-Phases— This observed U. is said to have a life-span of about 16 to 20 billion years. It has three phases of life— (i) infancy (ii) manhood (iii) old age and death.

Childhood— Soon after the explosion or birth this U. was in an intensely hot gaseous state. In course of time the elementary particles grew bigger and bigger through chemical and physical actions, reactions and absorption and became heavenly bodies.

During infancy these objects were immature physically and chemically. As such they could not function and behave properly and harmoniously.

They rotated, and revolved violently, erractically colliding and absorbing the smaller and weaker ones by the bigger ones on the principle of might is right as if there was no traffic law.

Adult Stage— On reaching manhood stage they came to function regularly and harmoniously through check and balance of the gravity forces as if there had emerged one ruler, law and kingdom.

Remark— It is to be noted carefully that these infant and adult stages of the heavenly life are very significant and relevant for human fate and affairs. No living or non living beings can escape this fate. In all respects the environment, law, system, way of life, behaviour, view and outlook of the infant Universal stage are exactly similar to those of the human life and affair till this day. It is the the system forsaken by nature long and long ago, and forbidden by God for mankind.

And the Adult system of Uni. is the law to be followed by all animate and inanimate things including mankind. It heralds the coming of the paradise on earth.

Now taking the known Uni. as one kingdom with one ruller and law we will deduce the Constitution. According to the most widely accepted theory of the Big-bang this physical Uni. originated from the explosion of one gascous ball. This body represents and manifests the supreme God. This shows the fact that all things in this U. have the same source.

In the infant stage the Uni. appeared to be composed of numerous states governed by sovereign kings and laws. Fighting and destruction occurred cealessly for supremacy. There were no unity, lasting peace, security and happiness.

Whereas in the manhood stage the whole Uni. constitutes one kingdom rulled by one supreme and benevolent king and law. So there is unity harmony, lasting peace and prosperity.

Form of Govt.—In infancy the prevaling form of Govt. in the several states was tyrant and absolute monarchy. In the adult stage also it is absolute monarchy but benevolent and universal. In a sense it is unitary with adequate autonomous power for the constituent units.

Organs of the Govt—In the childhood phase, the executive, legislature and judiciary were held by the tyrant monarch for self-interest. Whereas these powers were excercised by God for universal welfare.

Ideology— The infant Uni. had no common ideology. Personal whims were the system and law. But the Adult Uni. has established one universal ideology. This may be known as the natural or divine doctrine.

Subject (or law)—In childhood stage, the Uni. had no division of subjects and powers. The vassals monopolised all.

In this manhood stage the subjects are divided into 3 kinds :—

(i) The Central or Universal subjects.

(ii) The Local or Autonomous subject.

(iii) The Concurrent subjects.

The Uni. law is similar in general for all the heavenly objects and all the animate and inanimate things in it. It represent the unity, bond link similarities or the similar aspects in the natural law. It is directly framed and controlled by the Uni. Govt.

For instance, the heavenly bodies have in general the identical style of rotation, revolution, possess the same physical and chemical properties, laws, gravity force and discuss form etc.

Again, in principle all the eclestial objects and all the livings and non-living things in this Uni. are similar in the possession of some sort of form and figure, shape and sizes, three phases of life, fixed life-span, given role, physical and chemical powers and properties etc. etc.

Autonomous power—The autonomous subjects are the particular laws of the component units and species sanctioned to adjust to the peculiar local conditions.

For Example— in all the above points of Uni. law there are differences in varying degrees in respect of the shape, size, quantity, quality, capability time, speed, direction, temperature, pressure, gravity and the manner of functioning etc. etc.

So the divergences between the Uni and local laws is in degrees only and not in kind. They are the two sides .of the same coin.

The U. law symbolises uniformity, equality, unity, link and Universal welfare the local law reflects inequality disunity, differences and self-interest. The U. law is the the thread that links the several beads in the neglan. So natnral law is unity in diversities.

Autonomous laws— Whitout this autonomy the particular units or species can not exist and function properly and efficiently. Hence the importane of autonomy.

These autonomous laws represent the differences or dissimilarities in the natural law.

Furtner, these autonomous laws go on dividing to infinity on account of the divergences in the circumstances of the sub-groups and sub-species.

Plan— Nature is a perfect architect, planner, designer and creator and not crractic builder and destroyer. According to this plan everthing in this U. is produced, evolved and existing and functioning harmoniously. This magestic and mysterious Uni, is the manifestation of the natural scheme of things. In the absence of well-conceived plan such grand U. would-not exist.

In the infant stage every thing was in shamble, being in the stage of construction. Everyone did according to his own whims giving rise to conflicts and clashes.

Objective—In the infant system the objective is self-interest regardless of the social welfare. The brute, strong, cuning and wise will exploit, monopolise and enjoy matterially all things to the utmost though temporarily throwing out the weak and fool to the wolf and jackals. As a reasult there is no peace and security for all.

The object of the Adult system is U, welfare without distinction. There will be lasting peace and prosperity for all matterially and spiritually for all times to come. Every cityzen will be able to develop his or her talent to the best and enjoy the highest standard of living and honour as per one's ability, ecdeavour, choice and will.

For this, the state will provide every citizen with all the neccessary ways, means, assistance and chances within its power. The world will be turned into a vast fields of activities and adventures.

There will be no more fear, doubt an enxiety, tear and cry from wants, hunger and any unforeseen events for all generations to come. Life will become righteous, fortunate, easy-going, cear-free.

This state of eestacy and paradise prevails for the heavenly objects in this adult stage. On falling into the mainstream of nature mankind too will secure this paradise on earth.

But unfortunately to date humanity has been following the devilish system of the infant U.

Hence—hell, as prophesied by God. Indeed' this is due to ignorance.' ...

Principle:—The cardinal principle of the infant system is survival of the filttest, strongest and wisest and richest, and disappearance of the weak, fool and small.

In other words, it is might is right, good gain good luck, blessing., and weakness is bad., wrong, unjust, loss, sufferings, curse and misfortune.

Force is the criterion to judge all things like the animal

Adulthood Whereas the principle of the Adult System is survival of all (Co-existenee) high and low, and fit and unfit.

In the moral sense it means virtues—like love truth, humanity, peace, compasion, honesty, Co-operation, and loyalty etc, should be the principle of life and activities

Further, it means that not might but virtue is right and good, and the criterion.

It is to be noted that justice can never be enforced and realised under the infant system. But it will emerge spontaneonsly under the adult system

Means & Method— As a corollary of the immoral and unrighteous objective and principle., the accepted means and method of the infant system are to take any means fair or foul to acheive the end. These means are mainly vices like thereat, force.

hatred, cruelty, falsity, in humanity, deception, dishon esty, hypocrisy, disloyalty, indiscipline, interference, vanity, jealousy, and idleness etc.

The evil doer is immune from penalty as long as he possesses the supperior force and means.

These irrelegious means are good, right, effective and realistic in the infant system. Wereas the moral and religious ideas, doctrines and means like love truth, peace, humanity compasion. honesty, loyalty, and hard work are not effective, realistic and fruitful in this evil environment of the chilhood system. They will semain as dream and utopia. History testifies this fact.

Krishna said in theMahabarata that inevil cercumstances evil means are to be adopted to get the result.

Adulthood:—Under the manhood system, following the divine object and principle, the moral and righteous means are adopted. Thus virtues like love, truth, humanity, compassion, co-existence, co-operation. peace, honesty fidelity. discipline, hard work and non-interference etc will flourish naturally, and all the infant ideas and virtues will vanish automatially.

It is unfortunate that this fact of the universal law is not aware to mankind till this day. This indicates his infancy and ignorance.

Path in infancy the path was unchartered, extreme, irregular, and determined by personal whims. This caused conflits clashes and collisions frequently and continuonsly. Tnere was no U. traffic law.

In the adult stage the denizens have taken the middle, balanced and chartered path and course. No more accidents. The uni traffic law is now followed.e. g.-the stars and planets are now rotating and revolving smoothly, hermoniously and predictably forever.

Humanity should take this golden path in all fields particularly in respect of liberty and equality to get rid of the current evils Lord Budha pointed out this path-clearly.

Limit:—In the childhood system there was no high and low limit for guiding life and its activities. It was completely unrestrained. One superior force could do anything to the utmost-extremely. The weak could do little or nothing. This resulted in conflicts clashes and elemination of the weak and poor.

Adulthood:—In the adult stage this high and low limit has been fixed. Within this limit all are bound to live aad function so that none can be injured and all can develop, function and enjoy to the best of ones ability. Thus today all the celestial bodies big and small, work, move and enjoy to the best of their power within this bound.

Balance-—The infant idea had no sense of the balance of power and interests in any respects but great differences. This upset them physically and mentally leading to instability, disequillibrium and abrupt conflicts and clashes.

In the adult stage due to maturity this balance and symmetry are established in all respects

e-g—size, energy. power, gravity forces etc. Hence stability, tranquility, equilibrium and harmony in the existence and movement of the stars and planets through check and balance of the gravity forces.

Citizenship:—In infacy there was no question of the Uni. Citizenship and fellow feeling. Every one was a king and citizen on his right and not follower. All else are foreigner to each other. Whereas in the mature stage Uni. Citizenship is accepted in his own interest.

Rights.—In the infant stage the rights of the citizens were extreme and unlimited like that of the animal

The basis of right is might Those who possess superior physical force has the right to life, property, liberty, equality and justice etc.

Infact he has the right to exploit, deceive, rob, kidnap, injure, usurp, deprive and kill the weak and innocent citizens with immunity There is none to dispute and challenge as long as he is strong, only God punishes them in time certaintly.

The weak have little or no rights for survival Thier rights are to follow and serve the big unquestionably like dumb beast.

Thus is infancy the big celestial bodies revolved erractically crushing and swallowing the smaller ones.

However, in the Adult system all denizens high and low are assured to enjoy thier rights equally and proportionately within the given limit None

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can exercise more than the upper limit and less than the lower limit of liberty, equality and justice.

The ways, means and apportunities for existence and devolopment are guaranteed physically and mentally. None can deprive it on any ground whatsoever.

Thus today the heavenly bodies big and small can enjoy their rights to life, property, honour, liberty, equality and justice to the best of thier sizes, abilities and powers They can live and function peacefully and harmoniously forever

Duty:—Under the evil environment of the infant system one is constrained to do unrighteous things by vicious means as much as possible for survival and self-interest.

In other words, it means to do things harmful to others that is immoral and irreligious.

Reason:—rightteous duty or work are not effective and fruitful. It can not even eusure bare survival but brings difficulties and dangers. On the other hand the irreligious works give rise to success, fame, power and wealth though temporarily.

Thus the Celestial bodies disturbed, destroyed and absorbed the weaker objects as much as they could in infancy

Adulthood:—Under the adult system as the circumstances have turned congenial the role of the citizen is to do righteous things by moral means.

That is to do things not harmful to othera to obtain lasting peace and properity matterially and spiritually for all.

The rightous duties are the virtues like love, truth, humanity, peace, honesty, loyalty, discipline, co-operation, non interference and hard work etc.

Vices have no valuable role at all even for self-interest. It is harmful to the interests of all including self-interest. Thu s heavenly objects function righteously and live in peace and prosperity forever.

International Relationship.:—In the infant system international policy is guided by the same object of self-interest or national interest and the same unrighteous principle of might is right. Further it is motivated in reality by the immoral and vicious means like threat, force, interference, exploitation, cruelty, falsity, inhumanity, hypocrisy, multiple standard, deception, dishonesty, disloyalty, vanity and jealousy etc.

Result: Conflicts, clashes. war and destruction continuously.

However, in the adult system the objective is to secure uni welfare on the principle of survival of all by the righteous means such as love, truth, humanity, compassion, honesty, loyalty, discipline, hard work, co-existence, co-operation peace and non interference etc.

As a result the celestial objects today exist and function harmoniously and peacefully for all ages to come. No more conflicts and clashes as before.

Observation on the Infant system.

On critical examination from the view points of science and positive nature this infant ideology

is found to be inherently and pervasively wrong, bad, unrighteous and immoral in this adult stage of the universe.

So the evil consequences are no surprise at all. They are the natural fruits of the childhood system, It is already preordained under the natural scheme of things. Bad system yields evil fruit. It is cause and effect. How and why ?

Because. it is the animal ideology not meant for mankind as God pointed out.

Like that of the animal its objective is pure self-interest regardless of its consequences. Its principle is might is right. Vices are its, means and method, Its path is erractic, •extreme, uuchartered and unrestricted. No low and high limit is observed. No idea of balance, moderation and symmetry is visible. Only the strong enjoy the rights to do anything freely injruing others. The weak has little or no rights even to life and property.

The international relationship is also dictated by the same immoral policy of the domestic affairs. The prevaling law and standard are determind, formulated and enforced in the interest of the previleged class.

Similarly, ethics, logic, reason and justice are determined by the interest of the big. Religion has no place.

Fate is the gamble of chance, nature and God.

In short, force is the undisputed monarch in this infant world.

Result- Naturally and logically frequent conflicts clashes, contradictions wars and destructions took place continously. It caused dangers and problems, insecuirity, unsertainly sor all endlessly. This state of volatine affairs, remained occuring increasingly till final explosion and extinction of the obsolete system under the immutable law of natural rejection and selection, and actions and reactions. Ultimately the new ideology suitable to the changed circumstances and spirit of the time emerged in the universe naturally to replace the old system,

No wonder, humanity is bound to suffer miseries and misfortune in penalty for his ignorance and wrong choice and actions like the wayward children as prophesied by God.

Indeed the present life and world of this childhood system are hell and dengeon. It is suitable for the bearts and demons, and not for humanity or rational beings. All men are compelled to live, struggle and suffer like the animals in some ways or other and become victimf and sinners in varying scales.

Even gods like Ram and Krishna had to take resort to evil means for salvaging mankind. In a sense, they also appeared as tainted with guilt.

Everything is in chaos and confusion. In general the people had no means and chancees to accomplish the given role and in the given life time. All were compellted to bow out of the scene abruptly and prematurely in disgrace and desperation.

Life is a very short nightmare. It is full of dangers and difficulties. Fear, doubt, worries, tears and cries from wants, hunger and contingencies always haunt men like the shadow. Nothing is certainreliable and friendly except God. The hedonic doctrine to cat, drink and enjoy today, tomorrow is uncertain, is the watch word of men,

This life and world are worthless, and meaningless illusion. The promised land of milk and honey is ever eluding like mirage. No spiritual peace and security. It is too matterialist and not spiritualist. There is no hope, future and no way out. Death scems better than life. Human outlook is profoundly gloom, pessimistic and dogmatic, So holy men preached and pratised renunciation of this world, self denial and dedication for the uncertain future.

It is worth noting that all the ideologies of mankind from its inception to date belong to the categorey of this infant system in varying degrees Hence the same lot and problems with a difference in scale only.

Evaluation:—This age-old view of humanity is right when judged from the angle of the infant system and life. But wrong, narrow and one sided and short-righted when measured by the yardstick of adult system. It represents the proverbial concept of the blind mens, view of the elephant.

Here the phrase this life and world refers 'to that of the childhood system. System moulds the

nautre of life. Human nature and the world are netural. They can be turned righteous and beneficial by adopting the positive law of nature and God. introduced by the Adult U. system. It is this system that will bring about the long cherished future world, the land of milk and honey and lasting peace and prosperity for all generations to come.

Observation on the Adult system :—On the other hand the adult U. system is just the opposite of the infant system in all respects. This system is thoroughly and intrinsically righteous, mo ral and spiritual. It is based on the law of positive nature, universe and God. It is the system of the long cherished future life and world paradise on earth,

It is the divine gospel expressed scientifically in the form of political ideology for easy and clear understandidg and adoption. How & Why ?

To sum up, in this mature stage of the universe the preveling system and enviroment are ideally congenial for human existence.

Unlike that of the infant system, the objective is universal welfare without distinction on the righteus principle and means of virtues like love, truth, humanity, peace and co-existence etc. It takes the middle path and chartered course, and prescibes high and low limit for all activitics avoiding extremes, It sets up perfect balance, moderation and symmetry. It ensurses all kinds of rights-right to life, property, honour, liberty, equality, justice means, chanees

for survival and development to the utmost to all denizens high and low.

The same internal policy of virtues extends to the arena of international relationship.

The established law, norm and criterion for all things are framed and implemented for universal interests.

In the same way, sciences, ethic, logic, reason, virtues, truth, peace and justice etc, are determined by the universal interest.

True religion is supreme and sacred.

Destimy is no more a gamble of chance. Fortune is predestined for all as denizens are beloved children of God.

In short righteousness is the supreme monarch God.

There is no more contradictions, conflicts, and clashes of the past but complete peace and prosperity for all forever-Paradise-thanks to God.

This is the state of affairs and destiny prevailing among the celestial bodies today, Mankind should fall in the mainstream of this universe, for early salvation of the souls.

CHAPTER III

THE NATURAL LAW

Natural law:—In orther to solve human problems it is necessary to understand and examine the natural law in its true perspective.

Definition:—The question arises as to what is the law of nature. What are their sources and purposes.

Ans:—Oxford dictionary defines natural law as the correct statement of invariable sequence between specified conditions and specified phenomenon. Regularity in nature Principle of conduct recognised as pleasing to God, or as intrinsically right.

Human law is defined as a body of enacted or customary rules recognised by a community as binding.

Observation:—These definitions are vague' narrow and one sided. Human law is the natural law for human specy, just like the different branches of sciences, such as physics, chemistry botany, biology, astronomy, and human physiology etc are natural laws. These laws are simply discovered and not formulated by men. In the same way human law also is not a new creation but more discovery and confirmation through long usages.

Human law is natural law & science. Human race is one of the species of the earth-such as the trees, plants, germs, fishes, insects, reptiles and animal etc. Human being is the last and finest creation of nature up to this day on earth. Every specy has its own autonomous law of nature called by men as sciences. Thus human specy also has its own nasural law to be known as science. It may deal with all aspects of man, say, politics, economics, ethics logic, psycholoy and religion etc. Human law is already given by nature like those of other species. Only it remains to be discovered and observed. Human law is natural law and science. It has cause and effect.

Natural law:—With respect to the definition of the natural law that of the Bible is the best and most comprehensive. According to it, natural law is the source (couse) of all beginings and ends. It implies that natural law has cause and effect. All couses and consequences, and all events and natural phenomena are already written down in the natural law and are unfolding accordingly.

All the species are merely following the processes and manners of birth, growth, development, living, functioning, behaving, reasoning and disappearance naturally according to the given laws of nature even as the eggs and seeds develop into full-fledged birds and trees naturally. The various laws of the species are similar in general but different in degrees only as will be explained later.

Observation:—Now let us observe the working of the natural laws and phenomena that had been taking place around us ceaselessly, visibly and invisibly.

On this planet, the earth, and other planets, stars etc., in this known Universe there exist countless number of living and non-living things and species-such as fire, gases, rocks, soils, water, trees, plants, germs, bacteria, insects, fishes, reptiles, birds and animals including man in order of evolution.

These broad species are further divided and subdivided into numerous genuses and sub-species infinitely. This number and varities will go on multiplying and changing with the passage of time and circumstances due to the evolution of the heavenly bodies.

Each of the species has its particular natural law and is working accordingly in different ways.

Thus it appears that nature has countless number of laws which are different and unequal and not idential and uniform.

But on closer scruting it is not so. Natural law is only one and the other laws are branches or subsidiary laws. It may be divided into two classes broadly (1) the main Universal law and (11) the Autonomous or subsidiary laws.

The main U. law is like the trunk of the tree and the particular or autonomous laws are like the branches.

This main universal law is not known to mankind in general but only the specific laws. So its appearance as differences and varities only.

The natural law is one and only one, all else are subsidiary. The main U. law (mainstream) governs the particular laws equally and uniformly.

Further, at the first glimpse the natural laws appear to be working erractically, disorderly, irregularly and unpredictably.

But on deeper sight it is not so. They function regularly, harmoniously and predictably.

In order to understand clearly the varities, differences, unity and similarities in the natural laws the following factors are to be taken into consideration.

(i) The existence of one supreme universal law and God.

(i) Division of the universal life into three phases

(i) Infancy (ii) Adulthood (iii) Old age

(iii) further—classification of the adult law into three kinds:-

(a) The central or universal law.

(b) The Autonomous or local law.

(c) The concurrent law.

The central law—The central or U law governs entire universe observed or unobserved and all the living and non-living things in it. It is supreme, ultimate, unchallegable, inviolable, endless ceasless, boundless, timeless, measureless. It is the source and cause of all beginings and ends.

It serves as the bond of unity, link, similarity. equality, justice & universal interest in all respects, physically, mentally, spiritually for all dinizens for eternity.

The Autonomous law—The autonomous or local laws are the laws of the constituent units or particular species. It is provided tottadjust to the different local cirumstances for survival like the provincial laws.

It is applicable to the peculiar conditions of the particular units, sdecies or other similar circumstances and not to other species or units.

The autonomous laws represent the differences, disunities, inequalities, proportional justice, division and self-interests sanctified on account of the different circumstances in all respects.

The U. law may be likened to the thread that links the different beads of a neglace. The local laws represent the beads.

Thus the universe is unity in diversities.

So they are different in degrees only and not in kind. They are similar in kind and not in degree. Thev are the two aspects of the same coin.

This similarities and differences are found in all the following points of the natural law.

(i) Favourable environment—First of all it is the precondition that there should be suilable enrvironment and similar principle for every kind of animate and inanimate things to appear, live, grow

in this planet or elsewhere.

This congenial circumstances are different for every type of specy due to different needs and conditions of the specy. The same or unfavourable conditions can not produce any other things.

For instance –the stars appaer in the gaseous form and the planets in the solidified stage.

From the state of firey ball the star, rock, water germs, bacteria, insects, trees, plants, fishes, reptiles, birds, animals and men are evolved successively in order of time and circumstances. They could not and did not appear at the same time and same environment.

Origin—All the living and non-living things ultimately originate from the same gaseous ball. The differences are ouly in the matter of time and order.

The stars are the direct outcome of the explosion of the firey ball. The planets spring off the stars. The animate and inanimate things come from the planets concerned.

Life Cycle—All things in this U. have to take birth, growth, death and reproduction in general in cyclical way. None will remain in the same phase or be immortal. The difference is in the manner and duration of the stages and life-span.

The heavenly objects, the stars & planets take birth through explosion. They have passed the infant stage and are now in the adult stage of about 5 billion years in age. They will disappear at about

16 billion years or so. It will be followed by re-birth like the explosion of supernova.

All the living and non-living things in the planets including the earth-will under go the processes of life-cycle continuously. So besides men, all other things as well except God are mortal. For the matterial things death means changes of form and properties.

3 Phases of lile—All denizens matterial and non matterial, have to pass, infancy, manhood and old age and death. The differences are in the duration of each stage.

Life span—All denizens are given limited period of life-span in general. None can exist more excessively beyond this limit.

The divergence is in the duration of the life time. Thus the life-span of the cosmic bodies are nearly 16 to 20 billion years. By human standard this period is timeless and eternal. On overage human life-span is 100 years. In this way the life time of denizens varies from days, weaks, months and years. It is only a matter of degrees in the longevity.

Elements and properties—All iiving and non-living things are composed of the same basic elements and properties as they originate from the same gaseous ball ultimately. Today they appear to consist of different elements. These diverse matters are the converted matterials physically and chemically through natural selection and rejection.

After death these things are reduced agein to the original elements of earth that can be turned into gases once more. Thus gases can be turned into liquid and solid things and vice versa.

Power and energy—All things and beings are endowed proportionately with energy and power physically and chemically to enable them to do some kind of work for survival.

The differences are in the volume, quality, degree and nature of the power.

Role; function—All living and non-living things are alloted with some sort of role or function for accomplishment in the given life-time in the interest of the uni.

The distinction lies in the nature and style of working.

e. g.—The stars and planets rotate, revolve and exert gravitation in various degrees, directions and speed. The stars also emit light, heat, power, energy and radiation etc. The living and fertile planets like the earth, produce living and non-living things like factories.

Trees and plants grow high, bear branches, leaves, flowers and fruits to nourish the living beings. Besides, they provide fuel, timber and moderate temperature.

Immovable things, like rocks, mountains etc. have the valtuable role of exerting pressure, weight and gravity force, maintaining forests, generating

soil etc. They also serve as the storehouse of minerals and site for multi-purpose projects etc.

The seas and oceans, deep and vast, serve as the maritime highway to transport cheaply heavy goods like minerals. They also serve as the store-house of minerals, fishes and other sea foods. They distill the impurities of the planet and regulate the environment, climate and rainfall.

The rivers flowing downwards from the high land, clean the land, provide water for irrigation, fishery and dam for multi-purpose projects.

The air and other gases provide the medium of breathing, and the best and easiest means of communication.

Germs and bacteria are seeds for higher beings. They have creative and destructive power and role.

Fishes purify the water and provide food and medicines for men. Animals clear the forests, provide food and serve men faithfully.

Of all the living beings the] ants and bees are the most loyal, faithful, honest, disciplined and industrious as thier aspirations are fulfilled in following the natural law without harming others. Men may an to take lessons from them.

Men—being the dearest child of God are assigned with the onerous mission of supervision and maintenance of the earth to fulfill the divine objective of universal welfare. They are bleassed with the best form, figure and thinking power to use all other

beings and things properly and intelligently. Men should not harm and destroy others whimsically and indiscriminately for their own self interests. Defiance of this natural law will land them into dangers and difficulties.

From, figure and dimension—All the living and non-living things should possess some sorts of form figure, size and structure in general. Without this nothing can appear and exist in this universe. This form and figure may be visible or invisible to man as human capability is limited but it will be visible to other beings and with the aid of some technology to men.

There may be differences in this form and figures in varying degrees due to different conditions.

Thus all the celestial bodies take spherical shape in general-though there are divergences in detail.

Exceptions are water or liquid things and gases. The seas and oceans are formless, vast and deep. The mountains are high and long. Rivers are long. and narrow.

The trees are high, and take the shape of mush-room or cone, and have branches and leaves. The fishes are flat, long and round. Animals are four footed. Birds have two wings and two legs in general.

Mankind has the finest form and figure in general. There are however minor differences for every race, nation, tribe and clan etc. due to peculiar circumstances.

Stages of growth—It is the dispensation of nature, for all the living and non-living things that there should be stages of growth from the begining to the highest stage in the life-span. It is necessary to develop physically, mentally, spiritually, socially, politically, economically and culturally etc in adaptation to the needs of the changing circumstances.

Trees and plants develop from the small seeds, and fishes and birds from the eggs. Men are to pass throngh the phases of infancy adulthood,

Old age, and socially from family to clan, village, tribe, nation and humanity etc. with rules, regulations and organisations.

The cosmic bodies, the stars, and planets-have perfect organisation-the stellar systems, constellations and galaxies.

Every specy has some kind of organisation and rules to regulate the conduct of the members of the community or groups.

The bees and ants have the best organisation, authority and rule.

Behavior—All denizens have to acquire some sorts of behaviour and ways of life and functioning. It may differ in particular style and manner. It may be good or bad depending on the prevailing circumstances of the specy and the time.

In general, all animate and inanimate things behave, function erractically, viciously, violently. and irregularly due to immaturity, ignorance, and evil environment in the infant system or stage.

But they conduct and function righteously, harmoniously, regularly and predictably in times of muturity, enlightenment and favourable environment and system of the adult Universe.

Speech—All animate and inanimate things are endowed with some kind of mechanism or properties to produce sound or speech of the species. The differences are in the nature and degree of the sounds caused by the particular mechanism, limb end other conditions.

Thus the stars, planets, rocks, trees and plants etc. produce peculiar sound of thier species. It is audible with electronical device but not with naked ears.

All kinds of creatures have languages or sound of their genuses. Man has the best languange and tune as his limbs and mounth are most perfect and adjustable.

Reasoning Power—All living and non-living things are endowed with reasoning and thinking power in general. The differences are in the degree and the ways of thinking, expression and the uses of the thinking power.

The basic power, energy, properties, ideas, thinking and reasoning power etc. that are found in nature or God can not appear, exist and function in this universe and the world on their own.

Nor can they be acquired or invented by any one. All things, designs, ideas, science and technology etc. are mere imitation of nature and God.

God has given this faculty to men in the form of thinking power and the brain.

Meaning—Reasoning power means the capability to understand the right cause and effect and distinguish the good and bad, and the right and wrong

Good reasoning means the occurence of specific cause and specefic effect regularly. Bad reasoning means the absence of the relation between couse and effect. Reasoning is science. It has canse and effect. e.g,-Men is mortal, 2x2 = 4

Nature is reason, seience logic and ethics critesion. It intelligently rejects the bad, wrong and unsuitable elements, and selects the right, good and suitable ones. Then it combines them in the right proportion, time, temperature, pressure and other conditions to produce the new compound or things.

This processes of fabrication are operated by the endless rotation and revolution of the planets or the earth, under the control and influence of the stars. The stars and planets are lavoratories cealessly producing new things, and discarding and destroying the old and unsuitable ones.

In this way all the animate and inanimate things on this earth and the universe are produced. Thus nature has the power, capability and wisdom to, understand, feel, think and select, reject and distinguish the right and wrong, good and bad. just and unjust naturally and automatically.

This natural processes of production are operated by the rotation and revolution of the planet under the collective control of the stars.

Processes—The way of reasoning of the material things is performed by the mechanical actions and reactions of the chemical and physical properties of the things.

The point to be noted is that nature has immense potential and properties to produce sight, sound, immages etc., beyound human capability. It is proved by modern electronic devices, computors, telescope and radar etc.

The chemical and physical laws of nature are most fundamental. From them the laws of the living beings are developed just as various kinds of engines are operated by the motor.

One point of defficieney of this natural process of development is the fact that it is too slow by human standard. It takes very long time. But on discovery of the law the time can be shortened to get quicker result.

The lower living beings like germs, bacteria, insects, reptiles, birds, fishes and animals, have very poor thinking power in varying degrees as their form, figures and brain are not well developed. They are guided by instincts in general a liitle better than mechanical actions and reactions. However, some of them are implanted with capability far ahead of man in some respects.

Man is the most beloved child of God on earth. He is blessed with such form, figure and brain as to have perfect reasoning faculty next to God. The potential of this thinking power is infinite.

However, it is unfortunate that man is not utilising this thinking faculty properly in the disirable way due to the observance of deffective ideology. This potential will develop to the fullest extent when the conducive environment is generated on adoption of the adult U. system.

Thus all animate and inanimate things have reasoning power in varying degrees depending on the form, figure and brain evolved by nature.

Object—the objective of nature and God is universal welfare and not illfare. This physical universe is evolved not for chaos, disorder, conflicts clashes, sufferings and destruction. It aims at establishing lasting peace, prosperity, order, harmony, grandeur, beauty and happiness for all, as we find it today. The anarchy of the infancy was a temporary phase of its growth and construction.

The differences will be in the nature, style and degree of the welfare as are determined by the local circumstances of the species.

So it is natural for every specy and individual to long for the good things of life, peace, security and happiness, and not for the bad things, sufferings and destructions in general.

Basic needs—It is the command of nature that all living and non-living things should have the

basic needs of life and other facilities and opportunities for survival, development and funtioning to the utmost.

These essential needs such as food, shelter, cloth and medecine etc., are the source of energy and power. Without this nothing can exist and function for long.

Before evolving the unmerous species nature has already provided in advance these requirements sufficiently as fundamental rihgts of the inhabitant. On no ground these needs and rights should be denied to any member however weak and low. Denial and deprivation of these means of survival will lead to decay and destruction of the specy or denizens. It is the act of greatest sin against nature. It violates the very object of natural creation.

The type and nature of the required things may differ for different species due to peculiar circumstances.

For instance—For the stars, like the seeds or eggs, the burning gases and their chemical and physical properties and elements constitute the entire needs of the body. It contains the energy, power and all other things required for its life time.

Similarly the planets, particularly the living one, like the earth, contain all the various kinds of things needed for all the denizens in ample measure for their whole life-span,

It is obvious that the eclestial bodies are self-sufficient, self-reliant and self-contained in every respect for their inhabitants.

It is common knowledge that all the living beings such as the germs, insects-trees, plants, fishes, reptiles, birds animals and men take different kinds of things according to their particular circumstances.
Thus it is evident that all the denizens are provided fully with the essential needs of life by nature.

So when the essential needs and other means of lifelihood are scarce and not available sufficiently for the masses, and when the fair means have failed to ensure survival, and when thirst, hunger and death stares them cruelly in their faces the seemering multitude are determined to adopt any unrightcous means for survival as a last resort at any cost and risk. Such vicious means are cruelty, hatred, falsity, inhumanity incompassion, dishonesty, infudelity, indiscipline, hypocrisy, multiple standard, idleness, violence, threat, intervention, disturbances, robbery, murder etc. Nature and God sanctify such actions for the salvation of humanity. It is natural and divine penalty and judgement for vialating natural order.

On the other hand if the essential needs and other means and opportunities for survival and developmen are available and provided adequately for all, the object of U. welfare can be attained certainly.

Every citizen can develop his talelnt and secure the highest living standard, fame, and power to the best as per one's ability, endeavour, choice and will.

There will be no season and scope for discontentment and complain for one's failing. If anything, the fault will lies on oneself and not on other.

Therefore, the people would like virtues such as love, truth, humanity, compassion honesty, fidelity, discipline co—operation, unity, peace, security, non-interference, non-disturbance and hard work etc. For righteousness is the favourable factors and conditions for creativity, production efficioncy and abundance etc.

They would dislike and discard the unrighteous means as harmful and destructive for all.

In short-in the environment of scacity in general men prefer vices to virtues as the only means for survival inspite of their harmful effect to others. For righteouness is unfruitful and impragmatic in this situation of scarcity of the infant system.

Whereas in the conditions of abundance preference is given to virtues as benefitial to mankind. And vices have no role and value at all as they are destructive and impractical and as such they vanish naturally.

The counsel of nature and God is to adopt the adult Uni. system that brings about lasting peace and property for all forever.

Comments—It is evident that the natural law described above deals with the structure and creation

of the denizens. And the constitution explained in chapter 2-examines the rules and regulations governing their social and political organisations.

Both these physical and constitutional laws are divided into two classes—(i) the central or universal laws and (ii) the particular or autonomous law.

In both types of laws there exist similarities and differences. The central law represent the similarities, uniformity, unity, link and universsal interest. It is observed uniformly by all the species including mankind in general.

The particular laws represent the differences, inequality, disunity and local interests. They operate in the particular unit or specy only and not in others. Every specy has different law of its own because of the divergent conditions.

Human law, customs, traditions, usages, fashion taste etc. belong to this category of the autonomous law.

Features—Universal law is eternal, unalterable, inviolable, undisputable, supreme, timeless, boundless, measureless, omnipotent and omniscent. It is the source and cause of all beginings and ends.

Whereas the particular or autonomous laws including human law are subsidiary, temporary, changable, violable, and challengable by greater forces or changing circumstances.

Moreover, they are limited in duration, role, value, purpose, area and power. They will become obsolete and vanish naturally as and when the existing circumstances undergo changes.

The co-existance of the central law and the particular laws symbolies unity in diversities in this universe.

CHAPTER IV

THE UNIVERSAL IDEOLOGY

It is clear from the previous chapters that natural law is of two kinds—general law and constitutional law that govern the whole denizens in the universe. Like all other species mankind has been observing naturally the general law that deals with the physical structure. He has no option and power to make choices.

But with regard to the constitutional law he has committed the most unfortunate blunder in adopting the forbiden path. Here the crucial role of thinking power comes into play to determine human destiny. Man has wrongly reasoned in choosing the wrong system due to ignorance and evil environment. For this he has to suffer grievously.

Now this entightened age and generation should abandon this sinned path immediately and turn towards the destined path of positive nature and God to accomplish the given role in the given time.

In deducing human law from the universal constitution certain poi ıts are to be borne in mind clearly. Humanity should adopt all the points and articles of the uni. Constitution similarly in general in the true sense and spirit of the terms.

In these points differences will spring up in degree and not in kind to adjust to the peculiar circumstances of men.

As an autonomous power or a particular law of a particular specy or unit human law should operate within the framework of the Universal constitution.

Adoption and adjustment of the Uni. Constitution in this way will bring mankind into complete sysmphony with the universal orchestra.

This chapter is to be ıead along with the relevant articles of the adult U, Constitution for greater claıification.

Let us now deseribe briefly the main articles of the human constitution as an autonomous law of the Adult Uni Constitution,

(1) Origin—This physical universe is the outcome of evolution. Similarly, human states are also evolved through the ages under various circumstances.

(2) Sizes—The sizes of the stars are more or less equal and balanced in general. There is no extreme differences in dimension, energy, power and gravity forecs-physically and chemically. So stability and equillibrium are maintained.

In the same way the sizes of the states, provinces and districts etc, are to be viable, moderate and balanced in all respects as far as possible, to sustain equilibrium and stability, physically, mentally, politically, economically and socially.

Great differences in area, population, resouress and development etc, disturb stability and balance matterially and spiritually. It naturally generates tendency and feelings of vices like vanity, arrogance exploitation, dominance and absorption of the smaller ones like the pulsars and dead stars. So smaller units should merge together or form federal state.

(3) Form of Govt.—It is to be pointed out that Govt. is a mere weapon to secure the welfare of the masses. The purpose of the Govt. is to serve the people. That form of Govt is the best that can bring about greatest welfare for the seething multitude.

The good or bad of a Govt depends upon the prevailing system. It the system is bad and of infant type certainly any form of Govt will be vicious and unstable. The rullers will exploit the people in their own interests. Even democracy fails as proved by history.

If the system is good, any type of Govt will turn beneficial naturally. It stands soley for universal welfare. Even absolute monarchy or dictatorship will be welcome like the rule of rhe legendary Ram, Krishna and God. This universe is governed by absolute and benevolent God. Good system is the embodiment of God.

For the young and backward nations, democracy is not suitable under the present circumstances of the infant system. The poeple are too ignorant, poor and weak. They can be easily tempted, decieved and coerced. It can be relatively acceptable in the developed nations as the people are more enlightened and well equiped to face any challenge.

Only under the Uni. Ideology all kinds of Govt can reveal their intrinsic worth.

Untill and unless the current system is changed to the universal system all the existing form of Govt will fail eventually.

In any case, federal type of Govt is the best. It ensures unity in diversities in pursuance of the uniform of Govt. People is the real sovereign and children of God. God stands by them always. For their sake this Uni. is created and not for any body else. Their welfare will decide everything in the long run.

Ideology—The new system described here will be known as the universal ideology. It is natural and divine system inferred from the positive law of nature and God It is the ultimate way of life for mankind and the doctrine of the millennium. Under it all the current problems will vanish naturally and mankind and will attain the pinnacle of civilisation.

Organs of the Govt—There will be 3 branches of the Govt—the legislature, executive and the judiciary separately for check and balance of power as usual.

Planing—In order to attain the highest living standard possible as expeditiously as possible and run the economy smoothly, orderly, efficiently and economically there will be a planing commission at the centre for all economic development purposes. Every constituent region, state and unit will have autonomous planning board under the overal control of the central council.

Similarly, there will be a planning commission for the whole world to guide and co-ordinate the economic activities of the several nations Planned develop ment will eliminate the current conflicts, clashes, contradictions and maleadjustments of interests, purposes, demand and supply, unbalanced development, waste of time, money, labour, resources; and inflation, unfavourable balance of trade, business cycle and unemployment etc. Planning is the traffic law for economic development and activities.

Subjects—The world as a whole will establish one world Govt. and law. This law will be divided into 3 classes broadly.

(i) the central law or Uni. law

(ii) the national or autonomous law

(iii) and the concurrent law.

The central or Universal law will govern all the nations and the international affairs uniformly in general. It will serve the common interests-unity, link and similarity of all nations in general.

Nation law—From the view point of the world Govt. the national law is the autonomous law of the nation conrened. These national laws will have differences with the world constitution in degree and not in kind in every article. They are provided to adjust to the divergent circumstances of the nations. They should operate within the framework of the world constitution.

This will present the world and national laws as unity in diversities or similarity in differences.

Jurisdiction—The world Govt. will govern and supervise the entire nations uniformly in respect of the international affairs It will not interfere in the autonomous sphere of the nations But it may offer them guidance and assistance matterially, financially, technically and politically whenever necessary.

It will act like a super-conductor of the world symphony. It will exist to serve the interests of every nation and humanity as a whole. In no case it will harm the national interests. The circumstance of the present time have undergone phenomenon changes and have grown so complicated and inter, dependent that the national state will become as helpless as a province to solve their problems on their own without external assistance. World unity and co-operation imperative as never before for the solution of the national and international problems.

From the national stand point the national law is the central law of the nation concerned. It will be divided into three subjects as a federal Govt. as usual.

(i) the Central subject or law
(ii) the provincial or Autonomous subject
(iii) the concurent subject.

The central law is supreme in the country and governs the entire nation uniformly in general. It is the mainstream of the national law. It represents similarity, unity, common bond and common interests for the whole nation.

The provincial laws are different from the central law in degrees and minor aspects and not in kind on account of the peculiar circumstances. They function only in the states concerned but in complete consonance with the national law. They represent the divergences, inequalities and local interests.

Further, the autonomous laws are divided and sub-divided into divisions, districts and circls etc, with further concessions and autonomy.

In this way the national and autonomous, law co-appear as unity in diversities and fall in the mainstream of the universe.

Objective—In fidelity to the command of nature and God the objective of this system will be the attainment of universal welfare without distiction of high and low. It does not mean sacrifice and diminunition of the indivi lual interests to the least as assumed traditionally. But rather it means to enhance both the individual and national wellbeings to a far higher degree than ever before by righteous means.

In the ideally favourable environment of this system every citizen will be able to develop spontaneously his or her talent to the utmost as all living things grow luxuriantly in autumn and spring. And they will be able to secure expeditiously the highest standard of living and glory possible according to one's ability, labour, choice, and will.

To this end all the necessary ways, means, assisstance, financial, matterial and technical apart from the facilites and opportunies will be provided to every citizen as basic rights.

There will be no reason for any shortage of funds, matterials, will and wisdom on the part of the Govt. Under this system the Govt possesses the proverbial magic wand, so to say, to produce anying to develop the country by leaps and bounds like a juggler to realise the impatient aspirations of the simmering generations as instantly as humanly possible. Attainment of the highest living standard and solution of the impossible challenges of the present age will become ordinary affairs. The new challenge will lie in the domain of space exploration and conqeust for universal wellbeing.

The enlightened ruller will regard and treat equally all the citizens as his beloved children. His sole desire is to help and guide them affectionately at every stage and see them rapidly grow physicatly and mentaly in their chosen ficelds, and enjoy life to the fullest, matterially and spisitually. He is

impatient and dislike excuses for delay and postpontment that lead to waste of valuable time, energy any resourecs.

All the traditional fears, doubts, botherations, tears and cries from wants, hunger, unforeseen events, danger and difficulties will be wiped away from human mind not only of the present generation but of all generations to come.

The Govt. will make endeavour to turn life righteous, care free, go casy and fortunate forever and transform the country into the land of milk and honey.

Principle—In the infant system the prevalence of hostile environment, scarcity coupled with the immaturity and ignorance of men compelled humanity to seek self interests only to the detriment of others by unrighteous principle and means.

This selfish object and principle of might is right will be forsaken once for all as they have generated numerous problems, dangers and difficulties for which the infant system has ao more weapon to tackle them.

Now the environment has become congenial as men have grown mature and enlightened enough and have unravelled some of the more secret laws of nature and fabricated advanced technology to produce things in abundance for the entire humanity.

So the principle will be survival of all and virtue is right. For under the changed circumstances

of the present time righteousness only can stand right, good, just, gainful, successful, practical, glorious and honourable not only for oneself for the present but for all humanity forever.

It is no more utopian, impractical, loss, pain and defeat as before in the infant system.

Whereas in this new evirontment and system the old principle of might is righ can no more stand right, good, just, gain and practical as before. On the other hand it has become bad, wrong, unjust, loss, pain and defeat in all respects. It has grown old, obsolete and imprgmatic naturally. It is a spent force and condemned engine now.

In short, now virtue is right, good and practi-tical, whereas vice is bad, wrong and impractical.

Means—For the same reasons explained above, under the new system mankind will reject the wicked means the righteous means such as love, truth, humanity, compassion, honesty, loyalty, discipline co-existence, co-operation, unity, peace, non-disturbances, non-interference and hard work etc, in the interests of onself and humanity in the short and long run.

In the religious senes it means to love one's neighbours and to do things not harmful to others.

And men will abandone the un righteous means such as hatred, cruelty, falsity, inhumanity. dishonesty deception, multiple yardsticks, infidelity, indiscipline, idleness, egoism, vanity, jealousy, non-co-operation,

disunity, violence, threat, disturbances, and interference, robbery and killing, etc., as injurious to oneself and others.

Reasons—Under the new favourable atmosphere unlike before these virtuous means have now come to prove effective, fruitful, beneficial, pragmatic, sucessful, gainful, good, right and just naturally for the users and others in the present and future.

Beside, they do not create difficulties but friends guide, philosophers and well—wishers. They are no more ineffective, impractical, useless, fruitless, and utopian as in the infant age.

In other words, righteous means have lost all their supposed disadvantages naturally and their instrinsic abvantages and potentials have emerged brightly in the horizon for eternity. Why how?

On the other hand, the vicious means, unlike before, will now turn ineffective, unrealistic, impractical, useless, fruitless and powerless physically, mentally and spiritually. They have no scope, no need and no role any more even for temporary self-love. None even the rich, high and strong can use it profitablly in any manner any more. Every citizen is now conscious, rich and strong enough to stand face to face and man to man to curb any deception and evil design on their own.

Excercise of these brute weapons exposes one's inherent failings like incapability, inefficiency, idleness, foodishness, mental imbalance and other vices.

Further, it results in personal disgrace, humiliation, hatred, enmity, danger and difficulties. It brings no more pride, prestige, gain, power, wealth, success even temporarily as before.

In religious sense it means to hate one's niegh bour and do things harmful to others.

In short, unrighteous measures have lost all their former glory, grandeur, pride, power, merits and value. It can stand, hold, exist and function no more in the changed environment of the universal system. It has completely vanished in reality.

The reesons for these changed state of affairs are not far to seek.

Under the universal system every citizen is assured and provided as fundamental right with all the necessary ways, means, assisstances and chances etc to develop his or her talent to the best, attain the highest living standard and honour, and enjoy life io the fullest matterially and spiritually in accordance with one's ability, effort, choice and determination.

It is to be remembered that if these means and chances are made available to every citizen it is doubly sure that be can fulfill his aspiration to the utmost and accomplish the given role in the given time, except the lunatics and the inborne idlers.

But unfortunately these means and opportunities have never been offered to the people so far by any human system. They have been recklessly exploited and monopolised by the ruling class. These

means of lifelihood belong to nature, God and the people and not to any individual or section of the people.

Denial and deprivation of these means and natural wealth naturally have caused the problems, difficulties and dangers for mankind at large

So, naturally and spontaneously every citizen wants to work hard effeciently, devotedly, honestly loyally, in peace, order, harmony, unity and Co operation in the spirit of brotherhood and sisterhood so that he may secure production, profit, income, living standard, glory and fame to the highest degree in the shortest time feasible

No one likes disturbances, disorder, nuisance, indiscipline, deception, strikes, agitations and other vices as they impede and lower efficiency and progrees. Waste of time, labour and resouress is regarded as sin as life is short and resources are scanty.

The standard of welfare happiness, power. wealth, fame and glory now solely depend on the degree of one's capability, choice, labour and determination. It is for them to make or mar their destinies.

Since every citizen chooses virtues and rejects vices in their own interests problems difficulties, and dangers vanish naturally as there is none to cause the troubles. The root cause of these problems are the absence of these means and chances.

The whole nation and mankind have taken spontaneously the same risk, stake and interest in

discarding vices and selecting virtues, following the natural law of selection and rejection. They are now in the same boat, and will sink and swam together. They stand to gain and loss in the same way and measures.

In a word, vicers have vapourised and virtues have risen for forever.

Path—Mankind should adopt the middle path in all spheres of human activities, thoughts and words as Lord Budha said clearly. It means moderation balance, equilibrium and symmetry and not the extreme, imbalance, whim, the zig zag, and unchartered course.

It maens balance between high and low. left and right, weak and strong, good and bad, rich and poor and liberty and equality etc.

Middle path is golden path more suitable to humanity. For instance, balanced or mixed economy, balance of payment, trade and power; balanced budget, development diet, climate, rainfall and environment and balance between agriculture and industry etc. are widely accepted as desirable goal in economic sphere.

Moreover, politically also check and balance between the three organs of Govt, and balanced distribution of power, wealth between various regions, communities and population sustain peace, stability and justice. This universal system itself is a system of balance between or synthesis of capitalism and socialism in their good points.

Thus the middle course brings about stability, equilibrium, symmetry, peace, order, harmony, security, beauty, grandeur, strength, longibity, happiness and prosperity for mankind. It is like keeping the garden or park in perfect trim

This universe and the world are sustained in check and balance in the middle course. It keeps off conflicts, clashes, accidents, troubles and problems caused by imbalance, and excesses as proved by the history of infant system

Thus, mankind should take the middle path and not the extreme course.

Limit—Mankind should fix high and low limit in the realm of human activities and not allow unrestriction, excesses and whims.

Limit means to trim the excesses, to cut down to desirable sizes-the long, high, big and rich in power, wealth, liberty, equality and justice etc Further-it implies to raise the low small, weak, poor, and above the minimum level

Full and free liberty, without restraint means licence to do anything viciously and whimsically like animal injuring others It can torture, exploit, mutilate, kill, steal and deceive openly or secretly by using force, threat and other vices. It has caused intolerable sufferings and loss to mankind as the infant history has proved

Use of unrestricted liberty encroaches and on deprives the rights, liberty, equality and justice of others in some from or other. It gives rise to problem, difficulties and dangers to all concerned.

So, there should be upper and lower limit to trim the excesses. Within this limit all citizens should function in all spheres like politics, economics and geography etc. No citizen will be allowed to acquire and use power and wealth beyond the higher limit and no one will be permitted to fall below the minimum limit-i. e. the poverty line to maintain balance between the high and low.

Within this middle course all members can fulfil their aspirations to the best proportionately.

It does not mean to curb the liberty, initiative, talent and will of the citizens. Rather it is to increase them to the utmost like the traffic law and to beautify them by triming like garden.

Extremes and inbalance between liberty and equality is the root cause of the insoluable problem of the present system. On keeping this liberty and equality within the limit or the middle course the problems will vanish naturally.

The ideal course of this limit will be determined by the culture, resources and talent etc., of the nation concerned. It will be flexible from time to time in adjustment to the changing circumstances.

Infant natural law is untimited and imbalanced and takes extreme path while adult natural law is limited,

balanced and adopts middle course. By cubring and triming all excesses, manhood natural law always seeks limit, balance and middle course automatically. So when the living and non-living things including men fail to set this limit and balance by themselves nature will come into play to forcibly curb and trim the exrtemes and excesses.

Citizenship—All the stars, planets including the earth and other heavenly objects, and all the living and non-living things existing in them are denizens of the universe. As such they exist, function and disappear strictly as per the universal law.

Mankind is one of the living species on earth. So first and foremost, man is the citizen of the universe. Secondly, he is the citizen of the world as he is bound to observe naturally the earth's law and environment that operate within the frame work of the universal law.

Thirdly, he is the citizen of the particular country in which he is borne and bred. The country's law should work in consonance with the worlds law.

Thus, humanity are the citizen of the uoiverse, the world and a particular country simultaneously. They are residing in the same universal kingdom, under the same universal king and law. This world and the particular countries and nations are mere autonomous provinces and districts with autonomous laws.

Bearing this fact in mind, man should live, work and behave harmoniously with the laws of the human race, world and the universe. As a denizen very man is equally entitled to the birth rights and previleges to enjoy the natural resoures of the country, world and the universe. At the same time he has bounden duty to discharge and role to accomplish in the given life-time not only for his own well-being but also for the welfare of other fellow beings and species. Only then there will be no conflicts and clashes between nations and natural objects and laws.

Rights—Right is the most important article in a constitution. The nature and extent of the existing right indicate the degree of progress, civilisation, wisdom and destiny of the nation concerned Therefore, it is necessary to clearly understand this right by enquiring as to how and why it came into existence, what are its objects, purposes, role, power and importance.

Origin—From the earlier discussion it is obvious that all the living and non-living things in this world and the universe were evolved in stages by nature and God from the primeval gaseous ball, under a perfect scheme of things.

According to this plan and law, all the denizens were endowed in general with certain form, figure, energy, power, potential, instinct, reasoning faculty and fixed life time etc., in varying scales to perform some given role in the given life-time.

These natural gifts, power, role and object are intrincsic part of the universal scheme. So every denizen has valuable role for accomplishment in this world.

Moreover, the necessary environment outer and inner, was also generated so that the alloted power and potential can be developed fully and spontaneously just as the eggs and seeds grow to mature birds and trees.

Objective—The objective of creating these denizens is universal welfare-paradise on earth and not sufferings, conflicts, clashes and destruction for any individual or groups It is the wish and plan of nature or God that every member should live happily in lasting peace and prosperity matterially and spiritually.

Illustration—Thus the various species like germs, ba teria insects, trees, plants, fish, reptiles, birds, animals including men have in general some sort of form, figure energy, power, potential, role, instinct and limi ted life-time etc. in varying scales as implanted by nature. The form and figure are like the body of the vehicle and the energy and power are the oil to work and develop the body as per the natural plan.

Apart from this body and power, nature has provided favourable external environment in the shape of congenial climate, temperature pressure-water, soil, protection, food, shelter, and guide etc. fully and sufficiently for all.

Because of this suitable conditions the various species are developing, functioning and enjoying life spontaneously and happilly to the best as per their nature and capability. In so enjoying and developing in turn they serve other fellow members and species in the form of food, shelter, medecine protection and other useful means and tools naturally. Thus they have accomplished the assigned role in the limited life-time by fulfilling the interests of the self and society.

If this favourable conditions were not provided sufficiently as in the moon and other dormant planets these species could not function, develop and exist properly in this world,

The degree and nature of welfare depend on the scale and nature of this outer circumstancs in addition to the will and effort of the individuals.

It is to be borne in mind carefully that this external conditions were provided by nature or God for the denizens as ruller of the earth and universe.

No member can provide this condition on his own, It is beyond his capability. God did not bestow this power to any denizen,

It is the most sacred and bounden duty of the ruller to guarantee these ideal environment and opportunities for survival and development for all the citizens equally for all generations to come.

The right to enjoy this outer conditions is given and implanted by nature or God as inborn right.

All the denizens including the primitive men enjoyed these rights naturally, instinctively and unconsciously.

It is evident that this right of sharing the external conditions is bestowed by nature and God as integral part of the universal scheme of creation. The denizens have this natural and inherent right to secure the external conditions as their ancestral property,

Defination—From the preceeding investigation it is to be inferred that right may be defined as the external conditions essential for the development of the power and potential of the citizen to the utmost to secure the welfare of the individual and humanity.

It belongs to man by nature as to other species. It is inherent, inalienable, pre-civil and pre-social. It is bound to assert any time and any where naturally and automatically.

It is not absolule, independent, extreme and unlimited as in infancy. But it is moderate, balanced and limited. Within the minimum and maximum limits citizen may develop his or her talent to the best and secure the highest living standard, glory, honours possible according to his or her ability, effort, choice and will in varying degrees. No one will be allowed to excercise and enjoy their rights above the high limit, and no one will be permitted to secure this rights below the low limit that is below the poverty line.

Denial of this right to any citizen or specy amount to destruction of the soul and the natural scheme of things. It is an act of unpardonable sin against humanity, nature and God. God is bound to take punitive action naturally.

It may be mentioned that the conventional definitions of rights are narrow, one-sided and incomplete. They serve the interests of few previleged-classes only and not the entire nation or humanity. This has caused difficulties and danger for mankind as a whole. In varying shades and degrees they belong to the doctrines of the infant system.

Flexibility—These rights or external conditions will not be a fixed one but flexible from time to time in adjustment to the changing circumstances and needs of the masses.

In short, these rights or outer conditions will constitute all things, ways and means, opportunities' facilities, guide and assistance etc. in all forms and ways, for the development of one's talent to the utmost and the attainment of the highest living standard, possible and contribution of one's mite to social welfare according to one's ability, effort, choice and will.

Particular rights—In the context of the present day level of development, wisdom, culture and temper these rights should cover the conventional

basic rights-such as the right to life, property, dignity, balanced liberty and equality, justic and the basic needs of life like food, clothing, shelter and health etc.

This traditional rights are not enough now adays. It is empty and meaningless statement or document. They can be hardly realized in practice as they lack concrete measures and basis.

In order to secure these rights and justice in practice definitely, naturally and automatically the following measures should be adopted as fundamental rights.

All the measures of social security, welfare and insurance. Right to work, unemployment allowance, minimum wage, maintenance allowance and grant for the infirm, children, weak, sick, old and helpless of both sexes, equal pay for woman for equal service, all kinds of assistance—financial, mitterial, technical and guide for self-employment in all fields.

Right to education, health, leisure, recreation, games, sports, art and culture etc.

These new rights are the real concrete and main rights recognised and guaranteed by nature and God to all denizens since the inception of universal evolution. Among the countries the communists, particularly Soviet Rusia, adopt these rights as basic one's most comprehensively. Rusia thus joins the mainstreams of the universal and divine law to the highest degree where as the capitalist nations observe them

partially as optional subjects. However, till this day no nation follow these natural rights completely & properly in the true senes and spirit of the terms. Hence, difficulties and problems are multiplaying.

Meaning and Origin—Liberty is the right, opportunity and power endowed by nature and God. in order to utilise and develop the given energy, power and potential of the citizens to the best and thus perform the assigned role fully and properly to secure the welfare of the individual and society harmoniously.

Features—It should be moderate, balanced, limited, inalienble and inviolable. It is not absolute, independent, erractic, unlimited, extreme and imbalanced as in the infant system.

It should be excercised in balance, moderation and restraint so that the rights, interest, liberty, eqnality and justice of others are not infringed upon unduely.

Limit—There should be upper and lower limit for use and existence of liberty. No citizen should excercise it beyond the higher limit and none below the lower bound. This is the traffic law of liberty.

Excessive and unrestrained use of liberty deprives and harms the liberty, rights, equality, justice and interests of others definitely and logically in some ways or others.

And lesser use disenables the citizens to develop their talents and perform the given role properly

and efficiently. This gives rise to the loss, sufferings and frustrations for unfortunate individuals and humanity as a whole.

Within this limit - the middle coure are citizens should excercise this liberty. This scope is wide enough to enable every citizen to develop his or her talent to the optimum and attain the highest living standard and glory possible according to one's ability labour, choice and will in varying degrees.

More inportantly, it will ensure the co-existence of the rights, interests, liberty, equality and justice for all harmoniously in peace and equillibrium. These will be no conflicts and clashes between the interests of the individuals and society.

Merits—Given the aforesaid rights and favonrable conditions, the provision of balanced liberty means the prevelance of full scope and opportunities for the development of one's energy,power, potential and talent to the utmost.

There will be no waste or underutilisation of the precious time, energy and resources of the country both natural and human.

Every citizen will be able to fullfill his or her aspiration and accomplish the assigned role to the best as per one's ability, labour, and choice for the welfare of the individual and societyjust as the seed, egg or the living planet, the earth, develop fully unlike the sterile moon, mars and other planets that have no farourable condition and liberty to develop properly.

Positive liberty encourages virtues like hard work efficiency, devotion, loyalty, order, displine, honesty, love, truth, humanity, peace, unity and co-operation etc

At the same, it discouages vices like enforced idleness, inefficiency, dishonesty, disorder, disloyalty indiscipline, disturbances, falsity, violence, hatred and inhumanity etc.

Economically it leads to abundant production in quantity, quality and varieties, hight profit, reward, incentive, income and high living standard, rapid progress and happiness mentally and spiritually Besides, it will make astounding acheivements in discoveries, invention, wisdom, art, culture, and games and sports etc.

The autonomous laws - the differences of the individual interests - will fully blossom spontaneously and harmoniously within the purview of the universal interest, unity and similarity. Thus positive liberty conforms to the universal principle of unity in diversities completely

Liberty is bad, wrong and harmful only when it functions extremely without restraint and limitation. It leads to denial and deprivation of liberty and absence of the scope, power and opportunity for the weak and low freedom to develop ones talent and secure the interest of the self and society. It means survival of the fittest naturally.

Demerits of suppresed liberty—On the other hand, even though the rights and the congenial environment are provided, if liberty is suppresed or denied unduely, it means absence of the scope, power and chances for the development of energy, power, potential and talents properly and fully. The power, resources, time and labour of the citizens and country will not be fully and properly utilised.

Aspiration of the citizens and the nation or humanity is not fulfilled. The given duty can not be accomplished in the appointed time for the personal and social wellbeing.

All things are forced to remain barren, sterile and dormant like the undeveloped seed, eggs, moon, mars and other planets.

Thus, absence of liberty has dampened and killed naturally human desire and enthusiasm for hard work, efficiency, devotion, loyalty, honesty, order, discipline, love, truth, humanity and other virtues.

On the contrary, it has encouraged vices like enforced idleness, inefficiency, corruption, dishonesty, disorder, disturbances, hypocrisy and deception etc.

Economically, it will lead to lower production in quantity and variety, scarcity, shortages, lower profit reward, incentive, income, low living standard, progress, happiness and civilisation.

Discovery and invention in science and technology will become alsmost stand still.

To seek self-development and self-interest, is human nature like that of other speceis, under the natural scheme of things. After full development only one can serve humanity as well. The kind of extreme self-interest that is harmful to others are forbidden, but that moderate ones beneficial to others are sanctioned by nature and God.

Limited self-interests are the autonomous laws and differences granted by nature to adjust to particular conditions. They enhances the beauty, grandeur and strength as diversities and distinctions in the unity, uniformity and similarty of the cosmic law and welfare. Thus deprivation of liberty is against the law of positive nature.

How and why it arose—From the discussion of the law of nature in the previous chapter it is evident that in natural law there exist similarities and inequalities in all the denizens in all respects such as in form, figure, dimension, energy, power, potential, role, function, behaviour, life-span, reasoning faculty, favourable environment, rights and duties etc.

In all these points, all the species or denizens are similar, uniform or equal in kind and in general principles.

But they are different or uneq al in degrees and in particular aspects

Because this equality or similarity is the central or Universal law that governs, binds, links and

unifies the whole universe. This central law provides and guarantees all the ways, means, opportunities, rights and favourable conditions for survival, development and welfare equally and universally.

On the contrary, the differences or inequalities are the autonomous laws of the particular species, sub-species and individuals. They are granted as concession for protection from and adaptation to the divergent local conditions so that they may sustain, develop and enjoy individual welfare to the best in varying degrees in proportion to one's ability, labor and choice.

Meaning—Thus equality means this central law of the universe. To be precise, it means equality in kind and in genera principle in all respects. In other words, it implies quality in the ways, means, opportunities, favourable terms, conditions and rights for survival, development of talents and attainment of the highest standard of living in proportion to one's ability, labour and choice

Equality does not mean identity in the distribution and enjoyment of reward, living standard and progress irrespective of the distinctions in talents, effort and choice, This reward and living standard will differ in varying degrees proportionately as per one s ability, endeavour and choice.

Thus it is clear that in nature all things are not entirely equal and similar nor wholely inequal and different in all respects.

They are equal and uniform only in some respects, that is in kind and in general principle of the central law.

On the other hand, they are unequal and divergent by degrees in minor aspects and particularities of the autonomous laws.

It is the law of nature that there should be equality in unequalities or unity in diversities. This law is to be observed and not to be defied by all denizens including mankind in the interest of one and all.

It is to be remembered that flat equality is bad and injurious for humanity as it eleminates the numerous species or their autonomous laws. And too much inequality is also wrong and destructive. For, the force and value of unity and integrity of the central law will vanish.

In short, extreme is bad, wrong, destructive and suicidal. Both equality and inequality should co-exist harmoniously in their own spheres in balance for the sake of universal survival and welfare in pursuance of the adult universal law.

Limit—This equality and inequality should exist and function within the high and law limit of the universal traffic law. None should excercise this right to equality beyond the upper limit and none below the minimum level whatever their talents.

The lower level will ensure decent life, rights, liberty, equality, justice, truth, peace and prospeirty for all forever. The higher, limit will provide the scope and freedom for the abler citizens. Extremes leads to conflicts, clasher and injustice to all.

Liberty vs. Equality—Liberty and equality are in conflict and contradiction to each other if each is used independently and extremely without limitation. Unrestrained freedom diminishes equality and too flat equality uppresses liberty of other citizen naturally. But within the high and low bounds, the middle course, they co-exist hamoniously in varying degrees in balance. Balance between libeity and equality is the ideal nataral law.

Justice—Justice means to get one's due share of rights, liberty and equality for development of talent and self interest to the utmost. It also implies to secure legitimate award or penalty for one's labour or action.

In the absence of rights and balanced liberty and equality, justice, peace and truth can not enist and can not be enforced and secured. Good action produces good fruits as reward and evil action yields evil fruits as penalty automatically.

Duty—In this uni. and world, God or nature has provided all the denizens with form, figure, energy, power, potential, role or duty, and life-span etc., as an integral part of the creation or evolution of the physical structure of the universe,

Moreover, God has blessed them with favourable environment, all the necessary things of life, such as fire, gases, water, land, climate, food, vegetable, shelter, mineral, means of protection, and other ways and means of life, guide, assistance and opportunities etc. in ample measure equally as a pre-condition for survival, development and well being.

In this act of architecture and designing, men have been placed in the highest position on earth as the dearest children. They were bestowed with the best form, figure and thinking faculty so that they may look after the welfare of the lesser brethren, the denizens.

Now on the proper performance of the given role in the given time by availing of the means and opportunities, lies the destiny of mankind and other denizens on earth.

If they accomplish this role fully, properly and righteously humanity is pre-destined to be fortunate and happy for all generations to come.

On the other hand, if they do not discharge the duties properly but viciously they are pre-ordained to be unfortunate and miserable for eternity

God and nature wish to see that his children, men will perform the assigned role properly and faithfully to turn the earth into Eden garden and usher in paradise on earth.

Reward & Penalty—With this end in view, God will always be guiding and supervising men through natural phenomena directly and indirectly. He will punish, correct and reject the wrong, bad and obsolete ones, and reward and improve the good, right and loyal followers automatically under the law of natural selection and rejection. There will be no escape and way out.

All the happenings in nature and human history are nothing but the drama and external manifestation of the secret divine law. It will remain so in the future as well for eternity.

The objective of this divine drama is to bring

about Uni. Welfare through endless changes and evolution in the asecnding scale. In this processes the bad, wrong and unsuitable for U. wellbeing will be discarded in time, and the right, good and suitable will be selected. All things and beings, including men are used as mere matterials and instruement for building Universal Welfare.

Now let us describe precisely the nature and etent of this bounden duty for men.

Classification—There are two kinds of duty broadly according to the nature of the system.

(1) Duty in the Infant U. System and

(11) Duty in the Adult U. system.

Infancy—Under the childhood system there is no universal or social duty for U. welfare. It

means in reality that there is no moral or legal obligation or necessity to do anything for the good of the society. One is free to do anything he likes for self-interest only regardless of others interests. He can injure and destroy them as much as he can.

There exist only the Autonomous duty for self interest only. It sanctifies and legalise in reality, the exploitation. violation and destruction of others interest. Society and humanity is mere tools for personal interest.

Result—conflicts and clashes of roles and interests.

Human system and duty till this day belong to this infant class. It is to be abandoned totally like dangerous poison.

Adult duty—Under the Manhood U. system duty is divided into two classes—

(i) The Universal duty for universal and human welfare, and

(ii) The Autonomous Duty for personal and individual interest.

The Uni. duty is to contribute one's mite to human wellbeing to the best according to one's ability, labour and choice. Without this U. duty mankind can not secure self interest. Every thing will be lost in coflicts and closher. U. duty is the traffic law for personal duties and interests.

Within the framework of the U. duty every citizen should performhis or her duties for personal and social interests.

This social duty and service will represent the bond of unity, similarity and the U. welfare.

Autonomous Duty—The autonomous or personal duty or survice is meant to develop one's talent and improve one's living standard to the best according to one's ability labour and choice. No one should interfere in other's personal and private activity. Every citizen will get the fruits or rewards of his service in accordance with his talent, labour and choice.

Method—The manner and method of performing one's duty for personal and social welfare is to observe virtues and to forsake vices. These virtues are hard work, devotion loyalty, honesty, efficiency, love, truth humanity, co-operation, unity, peace, discipline, law and order etc.

The vices to be discarded are idleness, inefficiency, infidelity, indiscipline, dishonesty, falsity, hatred, inhumanity non- co- operation, disunity, violence, disturbances, interference, vanity and jealousy etc.

The citizens should extend whole hearted Co-operation to the Govt in all spheres and observe the law of the land spontaneously for the rapid development of the country and the people.

On the part of the rullers it is their duty to look after the citizens like their beloved children,

They should provide the citizens all sorts of means, guide, help and opportunities equally within the power and resources of the land to develop the citizens physically, mentally and spiritually from cradle to the end. At the same time their own personal welfare also should be promoted to the utmost, in the interest of the nation.

World Govt for International Affairs—It has been explained earlier that the Universe is one kingdom, federal in character, rulled by one absolute and benevolent king-God. He is the father, the best representative of the den e i

There are three sub e s –

(i) The Universal sub e -

(ii) The Autonomous s i p ts granted to the Autonomous units and

(iii) The concerrent subjects.

World Govt-as one of the Autonomous units (states) of the Universe will be formed. It will function within the fram wor of the universal Govt. and law harmoniously and not independently in confrontation as human systems have been doingsofar.

It will be federal and dem cratic in character, and will have three branches of the Govt—(i) the executive (ii) the legeslature and (iii) the judiciary.

It will have three subjects as follows:—

(i) World subject—It will cover all the spheres of human activities at the highest level in general and international relationship in particular.

(ii) The Autonomous Subject for the component National States in all fields on the national level, This national law will work within the framework of the world human law. There should be no interference between the outonomous states. Every state or nation is to develop its talent and U. resources to the best with the assistance and co-operation of the World Govt and secure the highest living standard possible according to its talent endeavour, resources and choice.

(iii) The concerrent subjects.

The objective of this world govt. will be universal or human welfare in general. It will provide and ensure this welfare for every human being or citizen through the agency of the national states. For this, it will take up all necessary measures through well conceived plan.

Apart from human well-being as guardian of all living and non-living things on earth this world Govt. will look after the welfare of all things such trees, plants, germs, insects, reptiles, birds animals and minerals etc. Men should not exploit, untilise and destroy them indiscriminately and inhumanly as it is harmful to humanity eventualy. They have valuable role to perform for human welfare in the

limited life time. Men should regulate and control their growth and activities properly for the present and future.

The principle of this world Govt. will be survival and co-existence of all mankind in particular and other species in general,

It will adopt righteous means ahd virtues such as love, truth, humanity, peace, loyalty, honesty, discipline, order, hard work, unity and co-operation etc. as beneficial for all,

It will discard vices such as hatred, cruelty, falsity, inhumanity, disloyalty, dishonesty, disorder, disunity, non-co-operation, interference, violence, idleness, jealousy, vanity, multiple standard, hypocrisy and deception etc. as harmful to the doer and others.

There will be low and high limit within which all nations should exist in varying degree of development and living standard as per the national talent, efforts, culture, resouces and choice. No nation or citizen will live below the poverty line and beyond the upper limit. Every citizen or nation is intricately interdependent for good or bad.

There should be balance and equillibrium in all fields—development, economics, politics, society, wealth and power etc.

Rights—It will be one of the main responsibilities of the world Govt. to ensure the fundamental rights for every citizen as described earlier.

Citizenship—Every human being will become the citizen of the Universe, world and the particular nation concerned simultaneously in discending order.

Planning—Under the universal plan of God-there will be huge and well-conceived economic development plan to explore, expoit and develop all living and non-living things, resources and other planets harmoniously for the welfare of mankind and other species.

All nations and regions particularly latine America, Africa and south Asia will be developed in balance by taking up gigantic industrial and agricutural projects in intergrated ways.

Such global planing pooling together the entire world resources of man, money, science and technology is the best hope and opportunity to eradicate poverty, unemployment, imbalance of trade, business cycle, inflation, deflation and other current problems. Under the changed circumstances of the present day no nation, rich and poor, can solve her problems on her own.

Co-operation—The economy of every nation, rich and poor, is complmentary and supplentary, The poor nations needs badly the surplus fund, expertise machineries, science and technology etc. from the rich countries for establishing fields and firms. The elite nations can afford to offer it easily on suitable terms under the guarantee of the world Govt.

In this co-operation both sides stand to gain only and not to lose anything. The poor nations will be able to eradicate poverty, unemployment, diseases and illiteracy etc. and the rich nations will find employment and market to sustain and improve their living standard.

The basis of this co-operation should be mutual benefit and interest. Reasonable interest for the loan, reasonble pay for the services and reasonable prices for the goods should be paid by the borrower nations.

Mixed Economy—The economy of every nation and the world should be based on mixed or balanced economy. There will be world sector, national sector, public and private sectors. There will be balance between govt. control and free-market ceonomy. This method will generate automatic check and balance, and friendlly and fair competitions, efficency and greater production and profit in the interest of the nation and humanity. Further, they will supplement and complement each other.

The world Govt. may set up industries and farms in the national states if nenessary singly or jointly with the national Govt.

In conclusion, it is to be reminded that world Govt. of this type is the urgent need of the time to solve the current problems and to dispel the traditional misunderstanding and prejudices. The prevailing method, measures, terms and conditions of taking loans are deffective and harmful to both sides. They creates more problems than solution.

Religion—Today as in politics, there exist great confusion and ambiguities in the domain of religion. In thelast world conference of religions in Tokyo it was expressed that mere prayer and worship can not solve human problems and bring about spiritual peace and tranquility. The meeting was dissolved in dilemma without taking any decision for the future course of action.

Thus, it has become necessary to re-examine the existing religions in the light of the law of nature and God to find out the true meaning of the divine gospel.

Now let us describe brefly the nature of religions that prevail in the infant and adult stages of the Universe.

In this Universe like political system, religion is of two kinds:—(i) the Infant Universal Religion and (ii) the Adult Universal Religion.

Infant Religion—In the fnfant stage of the Uni. there was no one supreme ruller, God, one law and one religion-to serve the common universal interest, unity and link. That is, there was no unity, similarity, equality and uniformity in general in all respects.

There was no supreme authority and law to govern, guide and control the numerous autonomous religions uniformly in this Uni. on account of immuturity and uncongenial environment.

Every autonomous units were the supreme, and undisputed ruller, god, on its own right. Each of them excercised its law and religion independently. absolutely and erractically, and attempted to conquer and dominate the other units and religion forcibly. There are only differences, inequalities, disunity and divisions.

Object—The infant objective of every religion is the self-interest of its own autonomous religion irrespective of other's interests.

The Principle is survival of the fittest and strongest.

Regarding the ways and means it is sanctified to take all kinds of means fair or foul to secure personal interest. Every mean and action is justified if it secures the selfish end in the name of religion-e.g. the holy war and crusade etc.

The best means and method are vices-likes force, threat, hatred falsity, cruelty, inhumanity, dishonesty, indiscipline, disorder, disturbances, infidelity, deception, multiple standard, vanity, jealousy, idleness and hypocrisy etc as they are useful for sulvival,

Virtues like love, truth, humanity, loyalty, honesty, hard work, discipline, peace, unity, co-operation etc, are of no use. They are harmful, destructive to self interest.

There is no limit. and balance to one's thought, words and activities. Every religion is free to do anything it likes extremely. No traffic law.

It takes the extreme, and zig zag path whimsically.

Might is right. The might can do and enjoy anything it likes unquestionably. The weak have no right at all but only to obey and serve the strong faithfully.

Might is the yarstick to measure all things and actions.

The duty of the strong and fit are to command enjoy, injure and eleminate all others as much as possible. The duty of the fool and weak are to obey and serve the strong.

The result is endless conflicts and clashes between the various religions and within the same religion. There is no spiritual peace and security.

On the other hand, the religion of the manhood Uni. System is just the opposite of the infant religion. It is divided into two classes broadly:—

(i) the Universal Religion and

(ii) the Autonomous Religion.

The Uni. religion governs the whole Uni. in general. It is supreme, undisputable, unchangable, inviolable, timeless, boundless, measureless, omnipotent and omniscent.s It represents similarty, unity common bond, link uni, welfare and equality in in general e.g. devotion, rememberance, prayer, worship of God and observance of the divine gospel in words and practice forever.

Jurisdiction and power—Every component unit and specy of all the living and non-living things-is provided with autonomous power and religion to adapt to the different local conditions for survival and weilfare. This include the primitive faith, belief, custom, usages, behaviour, ways of life of the primitive tribes, trees, plants, germs, insects, reptiles, fishes, birds and animal and the civilised men.

The jurisdiction of the autonomous religion covers only the autonomous unit concerned and not other units. It is to function within the frame work of the Uni. religion.

Features—It is limited in time space and power, and is temporary, alterable, violable with the changing time and circumstances.

Its chief features are differences, inequality, division, disunity in varying degrees in minor aspects.

Thus in respect of religion also the Uni. and world show unity in diversities.

The differences are in the terms and names of God, law, manner, method of prayer and worship, form and style of dresses, temple, design, food, drink and ways of life etc.

These differences arise on account of the peculiar circumstances like-the existing local geography, topography, nature of the climate, soil. flora, fauna, trees, plants, food, drink, race, history, custom, usages, art,-culture, the level of knowledge and civisation etc.

Since human outlook, wisdom and civilization will be changing and improving these autonomous form and style of religion are bound to change for the better. But the universal law or feature that is prayer, worship of God and observance of divine gospel in general will remain forever in the interest of all.

Divine Gospel—The true sense and meaning of divine gospel is as follows—

Objective of Universal religion or divine law is universal welfare and not illfare and sufferings for all the denizens-children-of God. This includes all the living and non-living things such as fire, gases, rock, soils, water, ferns, mosses, germs, baceteria, insects, trees, plants, reptiles, fishes, birds etc., besides men.

Not only men but all the other species should enjoy their due share of self interests harmoniously within the orbit of this uni. welfare.

As guardian on earth men should treat and use all things with affection and care. They should not injure, and desroy them wrecklessly and inhumanly in the interest of all.

The principle of life should be survival and co-existence of all and not only of mankind.

The means and method for survival should be righteous ones. These virtues are - love, truth, humanity, compassion, fidelity, honesty discipline, peace, order, hard work, unity and co-operation etc.

Men should forsake vices like cruelty, hatred, falsity, inhumanity, infidelity, dishonesty, deception, hypocrisy, multiple standard, violence, disorder, interference, disunity, non-co-operation, idleness, egoism and arrogance etc., as they are harmful, destructive and suicidal for all.

Limit—there should be high and low limit in thought, words and actions in all feilds. Within this limit-middle course—all men and other beings should live work and enjoy life.

Balance—There should be balance in all activities.

Path—All beings must take the middle path and not the extrem course in all spheres as Lord Budha expressed clearly.

Rights—All animate and imanimatebeings are blessed with basic rights to life, property, liberty, equality, justice, means, opportunity, favourable conditions for development of ones power, talent and enjoyment of life to the utmost.

Role Duty—All animate und inanimate things have assigned role and duty for accomplishment in the limited life-time for universal welfare. It is the duty of every citizen to serve onself and other fellow denizens to the utmost.

It is the bounden duty to observe the positive counsel of God and discard the negative law of infant religion not only in thought and words but in practice as well more importantly,

Results—There is no conflicts and clashes but harmony, peace and happine s matterially and spiritually.

Observation on current religion—The previous description of the natural or divine religion clearly shows that human religions incline heavily to the infant type in various degree and guises.

Every religion considers itself as the best and hihest sovereign faith and functions independently. Every one of them attemps to dominate and conquer the others by means fair or foul

Their object is self-interest and the principle is survival of the fittest by any means. They encourage violence and war in the name of religion. There is wide gulf between preaching and profession They give emphasis on outward prayer and worship.

The salient features are sharp distinctions, contradictions, disunity, division and sub-division etc.

In consequence, there exist deep seated hostility, hatred, conflicts, clashes, destruction, difficulties, and danger continuously, in the name and realm of religion. To date men do not find and know true love, humanity, eternal truth and splritual peace and tranquility.

Therefore, humanity should abandone this kind of infant outlook and approach, and adopt the positive universal religion as follows to solve the human problems and bring lasting peace and prosperity

Method of Organisation—First of all, we should recognise distinctly the existence of one and only one supreme universal God and his law, the religion. This should be followed by the establishment of World Religion as symbol of universal religion though in fact it is the autonomous religion of the earth.

Autonomous Religion—The various existing religions and the new ones that may be formed later will constitute the component or autonomous religions of the world religion.

Jurisdiction and power—As agent or representative of the Universal Religion, this world religion will govern, supervise, guide and assist all the human religions and faiths precisely following the lawof the adult Uni. religion explained before.

It will serve as the common binding link, unity and similarity in general for the entire mankind and other things and beings.

It will be supreme, ultimate, undisputable, immutable, inviolable, omnipotent, omniscent, timeless boundless and measureless, like the Uni political power, in the moral and spiritual affairs.

It means that all humanity irrespective of caste, creed, races, colour and language etc, should always remember, serve, pray and worship alike in general this Uni. God in all lands and climes directly or indirectly through the agency of the autonomous religion.

Apart from praying, they should observe the religious law of the positive Uni. in the real sense in thought, words and deeds, more importantly by practice. Preaching without profession is futile and fraud.

Universal God is eternal love, truth, humanity, peace and prosperty matterially and spiritually.

Reward & Penalty—Reward for allegiance is not to be sought, and penalty for defiance is not to be rejected. They come naturally and automatically in proportion as the fruits of the action. The result of good actions is reward and that of wicked deeds is punishment. No escape, and no way out.

Organisation—This world religious organisation will be federal in its nature, structure and form to leave sufficient scope for the future amalgamation of the existing local religions and faiths.

It may be formed by the resprssentatives of the various autonomous units like the federal Govt. Or to begin with, it may be started by some enterprising, far seeing pioneers and humanists, In due course it may be augmented by accepting the representatives of the existing religious bodis.

It will have branches all over the world in addition to the existing local denominations.

It will pray and worship the supreme Uni. God directly and not indirectly through any agents

or prophets. The particular manner and form will be worked out by the members keeping in view the world standard.

The Autonomous Religions— Jurisdiction and Power - All the existing religions will become autonomous religions of the constituent units of the World Religion. They will cover only the followers of the particular faith and not other religions. No interference with other denominations.

There will be no mixing with or interference in politics. State religion or theoratic state is injurious to other faiths in the country. It will lead to conficts and clashes.

They will function within the frame work of the world religion harmoniously and not in confrontation.

The component religions with be entitled to have differences in the manner of prayer, worship and in the design of the temple architecture, dress, food, nomenclature of prophets, God and time etc, to adjust to the peculiar local conditions.

If men adopt, abserve and organise religion in this way, there will be unity in diversities in religious sphere. Lasting peace, harmony, uniformity and eternal love, truth, humanity and fellow feeling will prevail. Humanity will become members of one religion and one Govt of the world. Mistrust, enmity, conflicts and clashes will disappear from the minds and deeds.

Qs—Can we observe true religion in practice? What are the conditions for the existence of genuine religion ?

Ans—Yes, certainly. But it depends on the prevelence of favourable conditions and good political system like po itics human and nature.

Political system is the foundation and root cause of all things, laws, religion and environment etc., for mankind.

If the political system is of the positive kind of the adult universe men will be able to find and observe not only true religion but also genuine politics, ethics, reason, logic, love, truth, justice, humanity and lasting peace and prosperty etc.

But if the system is of the negative type of the infant universe, all things, ideas, religion politics, law, logic, love, truth, justice and peace etc, will be undoubtedly false, fraud, bad and wrong. This explains the human religions to date.

So the first thing is to adopt the right system as the pre-requisite for obtaining the desired result. Nothing contrary should be expected to happen under wrong system.

Religion vs. Politics—From the preceeding explanation of ideology and religion it is quite obvious that in the infant stage both politics and religion are negative, bad, wrong and unjust, while in the manhood stage both are positive, right, good and

just-in all respects-e.g. objective, principle, means, path, limit, balance, rights and duty etc. The results are also identical in both ways.

The differences are in nomenclatures and particular aspects in degree. They are similar in kind Politics express the external and practical side of human activities, whereas religion represents the internal and spiritual side of life.

Religion is impractical and theorical. It can not enforce and realize its laws like politics on its own. But politics matterialise the law into action So religion depend on politics for implementation of its law.

On the other hand, religion is teacher, guide and law whithout which politics are blind and helpless. Thus-religion and politics are interdependent Each can not exist and function on its own. Co-operation and unity in general and difference in degrees in particular fields are eseential

Religion is as old as the creation while politics is comparatively of recent growth

In the begining while men were deeply ignorant religion served both as teacher, philosopher, politicians and admistrators. With the growth of consciousness politics dominated religion gradually. In the present day circumstances religion should be re-instated to its former position of supreme glory

and grandeur offering counsel to politics. Ultimately it is religion, the words and law of God that will pronounce judgement on politicians and mankind in general.



CHAPTER V

THE CRITERION

Qs.— Origin —How & why criterion has come into being and become necessary?

Ans —In this universe and world there should be some sort of criterion to know, judge, measure, weight, distinguish, discover and test clearly and easily the ideas, thoughts, words, deeds, behavior, virtue, vices, truth justice, peace, reasons, logic, ethics, systems, laws and things etc as to whether they are genuine or artificial, intrinsically right or wrong, good or bad, just or unjust, valuable or invaluable, beautiful or ugly, frutful or fruitless, effective or ineffective, practical or utopian in what ways, forms and degrees In the absence of sound criterion men are liable to make error and choose, adopt the wrong path, system, law, * and things etc. The outcome will be difficulties and dangers conflict, clashes and waste of time, labour and resources.

On the contrary, presence of good yardstick will help men to select the right path, law, behaviour and deeds. This will result in peace and prospeity by leaps and bounds. Good yardstick is like the light house, pollar star and sign post to guide men on the cross roads.

Thus choice of good criterion is of supreme inportance for humanity. For this purpose God has endowed men with the best thinking faculty on earth.

How why criterion come into being what should be the criterion. ?

After reasoning and deliberation instictively or consciously men decide, select, adopt and use certain things, path, system, law, ideas on the assumption that they will turn out useful, beneficial and helpful in some ways or others, matterially, mentally spiritually and sensually for the present or future.

They reject those things, ideas considered useless, harmful in some ways or other.

In short, they select those things and ideas beneficial to their interests singly or collectively, and reject those harmful to their interests. In other words the criterion of selection and rejection is the interest of the men singly or collectively. It means the object and purpose of using the criterion is self-interest or human welfare.

The natural law of criterion—To find out the true criterion men should turn to nature as it is the cause and source of births and deaths of all things

As mentioned earleir, in nature there is two kinds of sys tems—

(a) the infant universal system.

(b) and the manhood universal system.

In the childhood stage nature appeared as having no common kingdom, ruller and law but countless number of independent kingdoms and rullers.

So far, man has been guided by pure self-interests regardless of the social interests. The numerous self-interests are claiming to be the true criterion, truth and object of mankind. So confusion, contradictions, conflicts and clashes have prevailed. Till this day men does not know what is truth, justice peace and criterion.

Accordingly in infancy there was no common and universal criterion to serve as the universal bond, link, unity, similarty and welfare,

The numerous component units reigned as sovereign states and rullers with absolute laws and criterion.

These autonomous laws and criteria represent the differences, divisons, disunity and self-interests.

So, in infant system there is no unity, similarity, common link, universal welfare and criterion, but

only diversities, disunity, self-interest and self-criterion.

Jurisdiction—The jurisdiction and power of every autonomous unit, specy or nation covers only the units concerned. Their laws, power and criterion can not be applied to other units except forcibly because of the different conditions.

Object-& criterion—The object of the autonomous states or units is pure self interest regardless of the ineterest of others and humanity. Thus the criterion of the autonomous units is pure self-interest harmful to others interests. Self-interest will determine and measure all things law and ideas. There remains no scope and opportunity for others interest. Might is the criterion.

Features—The power, features, laws, interests and criterion etc., of the autonomous units are sharply contradictory, conflicting, clashing and detrimental to other interests naturally as they are not suitable to others on account of the peculiar circumstances.

In the endless struggle for survival, the fittest, strongest and wisest will emerge triumphant subduing and destroying all the rivalis. All are compelled to accept the selfish criterion of the strong as the best and supreme in all spheres of life.

This imposed criterion will reign supreme temporarily so long as the strong sustains its supper'or force. The basis of this yardstick is not natural but artificial supported by superiority in force physical

mental or spiritual. In course of time it will fall to the new stronger force and crite•ion. Thus it will go on changing ceaselessly.

Result—The consequence of this unnatural criterion is ceaseless-conflicts, clashes, destructions, wars and sufferings. Thus, this style of functioning of the infant law and criterion is that what is obtaining in this world in reality till this day. The differences are only in degree, versions and intricate senses, The essence is might is the yardstick to measure and decide all things, laws, love, truth, justice, peace, war, art and culture etc., in any contests within the nation and without in the international affairs.

Adulthood — The criterion of the manhood universal system is Universal Welfare. Like the law it is of two kinds—

(i) the Central or Universal criterion, that is Universal Welfare, and

(ii) the Autonomous criterion, that is the Autonomous Welfare or Self-Idterest.

The Universal Criterion—Jurisdiction. The universal criterion (Welfare) governs the whole universe and the living things in it in general irrespective of any condition.

Features—It stands for universal similarity, unity, link and universal welfare in general. It is only one, supreme, absolute, unalterable, inviolable

undisputable, omnipotent, timeless, boundless and measureless.

The Autonomous Criterion—Self-Interest of the autonomous units ro member. It governs absolutely and supremely in the particular unit or specy concerned only. It is the best judge and ruller for oneself. This autonomy is granted naturally to adapt to the peculiar conditions. It is not applicable to other units due to different conditions.

But in the contet of the universe it is not independent and absolute, but dependent and secondary. It works harmoniously within the orbit of the universal criterion and welfare.

It is limited in time, space and power. It is temporary, changable, violable by the changing time and circumstances.,

Features—It is characterised by differneces, inequality, disunity, division and self-interst,

Thus the universal criterion symbolises unity and the autonomous criterion represents the differences. This is unity in diversities, self-interests within Universal interest,

Result—There is no conflicts, clashes and contradictions but harmony, peace, prosperity and happiness.

In order to make things clearer it is necessary to examine this criterion from various points of views possible. Before we have discussed

this yardstick from the stand point of general law. Now it will be elucidated pricisely from the angle of human welfare.

All living and non-living things and their actions. will be measured by the result and effect for universal welfare in general.

These matterial and non-matterial things consist of fire, gases, rocks, soil, water ferns, mosses, trees, plants, germs bacteria, insects, fishes, reptiles, birds, animals, men and their thoughts, words, actions, behaviour, ideas, systems, laws, reasons, instincts, logic, ethics, sciences, truth and justice, virtues and vices etc in this world and universe.

These things are to be judged, measured, weighted by the results, effect, fruits, value, worth, utility etc, for human welfare in varying degrees.

The object of criterion is to secure universal and human welfare and not illfare. The reason and purpose of using yardstick is to discover, test, distinguish, ascertain, prove, convince and understand clearly.

Whether the things, goods, ideas and laws etc. are right or wrong, good or bad, just or unjust, useful or futile, valuable or fruitful or barren, benefial or harmful, effective or ineffective, practical or utopian, loss or gain and pain or pleasure, reasonable or unreasonable, creative or destructive and cause or effect etc.

If the result is positive and good it is to be taken as good and right for universal and human welfare.

If it is negative and bad it is to be taken as bad and wrong for human welfare.

In other words, the result and fruit are to be judged by the criterion of universal or human welfare in general and not by self-interest.

For the particular and autonomous things, conditions—the criterion stands on different footing. It depends on the particular circumstance, time and object.

For instance —Some things and actions are good and right (sweet and pleasant) instantly and presently but turn bad and wrong later or in the near future. e.g. infant system, laws, logic, reason, some fruits, food, dangerous germs and some glittering and enchanting objects.

And the effect of some others are bad and wrong (bitter, sour, harmful and unpleasant) presently but prove good, right and beneficial later or in the near future e.g.—bitter pills, some crops, vegetables, child beating and punisment etc.

Still, some were good and right in the past and present and will be so in the forseeable future e.g. some food crops, gold, and adult U, system,

Some are bad and wrong forever, Some are mixture of good and bad by 50 and 50%. Some things and systems are good and beneficial for one or few

while bad, wrong and harmful for majority of the masses. Some are good for majority but bad for minorities. Some are good for the whole mankind for all times.

This is the judgement from the view point of the present level of human knowledge. It will change in the near future.

It is to be remembered that all things have merits and demerits, cause and effect, and given role and time. They are neutral things and weapons. Their value depend on the manner of human use. Men have to weight the advantages and disadvantages, have to use judiciously, proportionally and timely to extract the best out of everything.

Under any time and circumstances, if the self interest criterion does not harm any body else every thing is all right forever.

Two kinds—Under the manhood universal system there are two types of criterion (1) The Universal Ccriterion that is Uni. welfare and (2) the autonomous Criterion - i.e. the Auto Welfare.

The Uni. Criterion is meant for the entire universe and all its denizens in general. It declares that in the exercise of this yardstisck there will be provision for due share of the Uni. welfare or self interests for all the citizens without distinction. The interest of any member shall not be denied, deprived or injured on no account. The degree,

and quality of this interests may be different on account of the different local conditions

In this general aspect of the kind there will be similarity, uniformity and unity for the whole citizens and nations. Every citizens and nation in the world and Universe will enjoy this welfare equally in principle and proportionally as per the different particular talents, resources, labours, choice and will.

This principle of Uni. criterion will be used to decide and judge when there arise contests conflicts and clashes of interests in any matter or field between two or more units, citizens or nations. Its object is to provide mutual benefit and justice on amicable and honourable terms for the parties concerned.

It should not measure and interfere in the autonomous sphere of the members. For it is not suitable and applicable to them due to the different circumstances. If enforced forcibly the constituent units, tribes or communities will degenerate and vanish as they have not the capability to bear it.

This will defeat the object of universal creation, survival, unity and welfare he Uni and humannity will divide and disintegrate into pieces The Uni and mankind can not sustain with weak or dead components. It should consist of strong, healthy and happy units or members.

So the autonomous criterion or interests should be respected and protected so that humanity may coexist harmoniously in unity amidst beutiful diversities.

Features—The power and provision of this Uni, criterion welfare is supreme, undisputable, unalterable, inviolable, timeless, boundless, measureless, omnipotent and omnipresent.

The law of nature and God governs and controls human mind and thought apart from external conditions and actions. It will remain enforcing its law stovely, steadily ceaslesslly, naturally, automatically, within and without, visibly and invisibly, physically, mentally, spiritually, anywhere and everywhere for all times to come.

The violator and challenger of this law will be penalished proportionally, definitely, naturally, automatically and timely under the law of natural selection and rejection, action and reaction and reward and penalty. Nothing can escape with immunity. No pardon and no excuse at the time of final judgement after repeated warnings.

The Autonomous Criterion-Self Interest-its jurisdiction and power.

The autonomous criterion, self interest, is meant for use within the sphere of the auto, unit or citizen concerned only and not outside and beyond. It will reign supreme as the best judge for the individual or unit concerned but not for others

Within its personal affair and area it can do anything it likes but within the framework of the Uni. welfare and criterion.

But it can not and should not judge the affairs of other citizens or units as it is not suitable and effective because of the divergent circumstances. Those who interfere, and impose their yardstick forcibly against one's will—will be punished and destroyed by nature certainly and proportionally.

For the same reasons it can not and should not act and rule over others like sovereign emperor.

Features —Auto criterion, personal interest is limited in its life time, role, power and jurisdiction. It is temporary, changable, violable, subordinate and not independent.

It can exist and fundtion in its sphere temporarily Its life span, role and power depend on the prevailing circumstances. It can be and will be changed with the changes in time and circumstances. It can not and will not remain permanent as the existing conditions and time are not permanent and remain changing due to the ceaseless evolution of the heavenly bodies.

It can not and should not exist and function independently and but in complete consonance with the mainstream of the Uni. criterion in its own interest. Violator of this law endangers and shortens his life as he has violated and changed the suitable conditions for his own survival.

To sum up the infant system has no universal criterion-the U. welfare-to measure, unify and harmonise the numerous self interests and criteria.

The infant autonomous, criterion self interest, assumes soereign power, judge and controls not only its own units or specy, but other units and interests also whimsically. It results in conflicts and clashes.

Autonomous criterion is by nature limited in time, space, power and utility. It is not independent and is alterable and temporary. Its salient feature is disunity, diversities and divisions.

On the contrary, the Adult Universal system has two types of criterion:-

(1) The universal criterion,i,e, U. welfare. This yardstick measures, governs unifices and binds all the autonomous self inierests in the universe in general. It is supreme, undisputable, timeless and boundless.

(2) The adult autonomous criterion, self interest, judges and controls only the local unit concerned and not others. It works harmoniously within the orbit of the universal criterion-welfare.

It is limited in time, space and power, and is temporary, dependent and alterable.

Result — no conflicts and clashes but lasting peace, prosperity and Unity in diversities.

Observation—It is clear that the infant and adult criteria stand in sharp contrast like day and night, God and devil.

Object— In order to make things clear, dispel all doubts and ambiguities and reassure mankind doubly it is neccessary and desirable to declare that the object of the system or constitution will be universal Welfare. Mere mention of this aim is not enough. It is meaningless and frau if it is not backed up by the basic rights, balanced liberty and equality, limit and planning.

Even without mentioning this aim if the other four points are adopted U. wellbeing will be assured as is done in the unwritten and unspoken constitution of the universe physically and practically.

Rights—The basic right to the essential needs of life, means, opportunities, the social security and welfare measures elaborated before are the most important and concrete steps for ensuring U. welfare. Without this rights any system, constitution, socialism and democracy are all meaningless lip-service.

Liberty and equality—should be maintained in balance and equillibrium and not in extreme and imbalance. Unrestrained liberty, generate denial, deprivation, destruction and exploitation of the rights, equality and justice of the honest and righteous naturally by the unscruplous and dishonest in the name of survival of the fittest principle.

Extremely flat and low equality also suppresses liberty and growth unduely. It leads to waste and under utilisation of life time, energy, power, talent and resouces of the people and country. Moreover it lowers productivity, living standard and happiness. It is injustice and non fulfillment of the given role.

Thus, presence of balanced liberty and equality will guarantee rights and justice for humanity.

Limit—There should be high and low limit in all spheres of human activities like liberty, equality rich and poor, work and leisure, etc. Nothing should be more or less than this limitation. It is the traffic law to guide and control all kinds of behaviour and functioning within the bound of middle course. Without this guide line all things will move in conflicts and clashes.

Planning—There should be well conceived economic development plan, to explore, exploit, produce and distribute things equitably and proportionally in the desired direction, degree and volume taking into account the need of the present and future generations.

Further, such planning will avoid over-production, unde -produciion, the recurring rise and fall in economic activities, unemployment, inflation, deflation, ecological imbalance and waste of time, labour and resouces. It will expedite the speed of growth by leaps and bounds harmoniously.

Absence of planning generate the above deffective features putting the eccnomy in conflicts, clashes and crisis.

A system or constitution which fulfills these conditions of criterion completely will ensure U. welfare lasting peace and prosperity and justice for

all for all generations to come. Eternal fortune is pre-distined for humanity. Such constitution is a perfect one in complete harmony with the natural and divine law.

The degree of the good and bad of a constitution will depend on the degree of the presence or absence of these conditions or criterion.

Now let us put to test all the known and imaginable systems or constitutions by this yardstick.

All the five points of the criterion are conspicuons by their total absence in the infant U. system Remark- Completely hopless, suicidal and destructive.

Ancient feudalism, absolute monarchy, aristoracy dictatorship and old Capitalism etc. belong to this catigory of infant U. system. Without exception they have proved unmistakably the above remark by historical facts

The Adult U. system fully satisfies these conditions So perfectly good for U. welfare.

Among the current systems the constitutions of the 3rd world countries-South America, Africa, Middle East Countries excepting Israel, South Asia etc are the exact duplicate of classical capitalism in new garb and shades,

Remark—Smae fate, features and hopelessness. The advanced capitalist countries of western Europe, U.S.A. Cananada, Japan, Iseral, Australia and New Zealand etc. have adopted the rights by about 50%

as optional subjects. But they have not taken the limit, national planning and balance between liberty and equality. Liberty is extreme and unlimited while equality is too low or nil.

Result—80% good, better than the older systems.

The Communist nations particularly Russia have adoptdd fully and comprehensively the positive rights and economic development planning in the right direction. But they too lack in balance between liberty and equality. Equality is too flat and low while liberty is too much restricted. Result— 80% good.

The middle nations—Among the 3rd world nations S. Korea, Taiwan, and Singapoore, etc. stand in the mid way between Socialist and the elite capitalist nations on one side and the 3rd world on the other. They are far ahead of the third world nations.

Overall judgment & marks:—

(1)	Adult U. system	100%
(2)	Advanced Capitalism	80%
(3)	Communist nations	80%
(4)	Middle Nations	40%
(5)	3rd World	20·/.
(6)	Ancient System	Zero

This marks show the degrees of progress as per their approach to the adult U. system. The nearer the higher the marks, advance and prosperity. The prevailing systems are still deffective and incomplete. Paradise will descend on earth when men adopt the adult U. system fully.

CHAPTER VI

NATURAL ECONOMIC DEVELOPMENT PLAN.

Necessity of plan—An ideology or constitution is a general path for the governance of the country. Mere observance of a system does not yeild fruits particularly in the present day circumstances. It is theoritical and not concrete and tangible. Good laws are to be matterialised by economic laws and measures. Economics is the instrument of politics to realise the political objective of uni. welfare.

In the absence of economic law and measure the good things of wellbeing can not be realized. Politics has no meaning and utility. Mere police function of the obsolete laissec faire system is not enough.

Welfare is the foundation of life and politics. Politics or Govt. is mere tool for securing human wellbeing. Economics is the specific weapon for obtaining the good things of life, welfare.

If the economic law, plan and measures are sound and good, the fortune of humanity and politics will be good If bad and wrong the result will be miseries and disaster. The political system that adopt sound economic policy that can matterialise the Uni. welfare will surely dominate and conquer the world naturally in the end.

As a pre-condition for successful implementation of a sound economic policy the presence of the adult Uni. system is essential just as the seasons of spring or autum is required for the luxuriant growth of vegetations, trees and plants. Two kinds of plan:-

Like the general law, nature has two kinds of economic plans and laws,-

(i) the infant economic plan and

(ii) the adult economic plan.

In childhood stage nature has no central or Universal plan. Precisely it means that nature does not display and operate the Uni plan at this stage due to immaturity and unsuitable environment.

There is no central planning authority to control, supervise and co-ordinate the economic production, distribution and other activities of the component units or plans. So it did not provide the essential needs, means and chances of life uniformly for universal welfare on the principle of equality and justice.

Absence of central planning means non-existence of the object of universal welfare and interest to serve as the bond of unity, link, attraction, similarity, equality and justice.

The Autonomous Plan—There exist the autonomous or personal plans of the innumerable species and denizens. Their aim is to secure personal interest by wicked means on the principle of survival of

the fittest without limitation, balance and moderation Each citizen will do any thing he wants freely regardless of the consequences. The strong and previleged classes will monopolise and enjoy all the rights, means and opportunities for survival and development The weak and poor masses are denied of their legitimate needs, and means of life ane development.

Result—The result is conflict, clashes, cut throat competition and struggle for survival. Moreover, it generates wreckless exploitation, economic crises, over-prodnction, under-production, inflation, deflation male-distribution, injustice, inequality and imbalance between demand and supply, poverty, unemployment, miseries, imbalanced development between communities, and classes regions, etc,

Economic crises give rise to political instability and crises that ultimately lead to explosion and social upheavals.

Adult Plan—On the contrary, in this manhood phase nature has two kinds of plan -

(i) the Universal plan and
(ii) the Autonomous plan.

Jurisdiction—The uni. or central plan covers the entire universe. It controls and supervises the numerous autonomous plans uniformly and harmoniously in general.

It is supreme, ultimate, unalterable, inviolable omnipotent, omnipresent, timeless, boundless and measureless.

It serves as the bond of unity. interest, similarity equality, justice, unity and linkage in the economic sphere.

The object of the Universal plan is to eradicate all the evil effect and defficiencies of the infant scheme, and to matterialise the Uni. Welfare-the sum total of all the self-interests of the citizens-harmoniously. There will be no more conflicts and clashes between the individual and social interests as before. For this it will take up the following principle and policy in the economic sphere to ensure uni. welfare naturally and automatically.

The principle will be survival and co-existence of all denizens and not survival of the fittest only.

For this, the central plan will ensure and guarantee the availability, as basic rights, of all the economic measures, means and opportunities necessary for aarning lifelihood and development equally in general for all the citizens high and low, and fit and unfit The strong and previlleged classes will not be able to exploit .and monopolise it any more by any vicious means under any circumstances.

Means—The means and method to be adopted will be righteous ones, like love, truth, humanity, compassion, honesty, loyalty, discipline, peace, unity, co-operation, order and hard work, etc.

And it will discard vices How-why ?

Reasons—The guarantee and availability of the means and opportunities equally for each and every citizen for development to the best in accordance with one's choice, talent and effort will instill and prompt the citizens to work hard devotedly, loyally, honestly ard spontaneously in peace, order, unity, co-operaticn, love, truth and humanity, etc, to make progress rapidly.

At the same time, this eagerness for peace and prosperity will impell them to shake off vices, like idleness, hatred, falsity, inhumanity, violence, disorder disloyalty, dishonesty, disunity, non co-operation, disturbances, etc, as wastefull, obstructive and harmful to the smooth performance and progress of the choosen enterprises.

Thus, the eogerness and enthusiasm to realise the impatient ambition rapidly compell every citizen instinctivety to take the righteous means and reject the wicked, means in order to accomplish the assigned role within the short life-span.

Balance—As in politics, economic development should be based on the principle of mixed or balanced economy. The public, private and joint sectors should co-exist in balance to maintain check and balance and helthy competition, and to supplement and compliement each other automatically.

Further, there should be balance in developing different regions communities, population and urban and rural areas, and balance between demand and supply, essential and luxury goods, import and export, income and expense, agriculture and industry, rich and poor, and work and leisure, etc.

Limit—As a corollary of balance there should be maximum and minimum limit in general in all economic conceptions and activities to trim the extremes, excesses and imbalances. No citizen or region should grow higher them the upper bound in wealth and prosperity, and no one should fall below the lower limit of the poverty and backward line in general.

Within this boundary, the middle zone, every citizen should live, work, develop and enjoy life in varying degrcce according to one's ability, labuor and choice.

This middle zone is wide enough to accommodate the various aspirations of the citizens to the utmost harmoniously. It does not mean to suppress their ambitions.

As in other fields, absence of restriction is always bad and harmful to others instantly and to oneself ultimately as the infant system indicate clearly.

Nevertheless, this limitation will not rimain regid forever, but it will be flexible from time to time in adjustment to the changing circumstances. The limit will be determined by the prevailing standard of living, culture, talent and resources of the people and the country.

Exception—This limitation is particulary concerned with taking advantage of the means, assistance, and other facilities and resources from the state. Extraordinary talents must be permitted to grow higher beyond this limit on their own resources without the aid of the state in the interest of the society and the individual as well. Such talents are to be harnessed for generating more jobs in dificult fields, for producing exportable goods and for introducing discoveries, inventions, space exploration, new ideas and theories, etc, to inerease human well being. Without their wisdom mankind would be poorer.

Every citizen is bound to depend on his or her own ability, labour and choice ultimately. The Govt. exists only to help and guide the citizens within reasonable limit. It is not in a position to render help unduely, excessively and indefinitely. It will not help them neither more nor less, but within the middle course, to enable them to stand on their own later like the children. It will not assisst the mature, rich and strong more than the ceiling. For, it will diminish the resources for the less fortunate brethren. Nor will it help the inborn idlers, fools, idiots, dishonest and hypocrites indefinitely to sustain them above the poverty line. They have to suffer as the fruit of their own labour and choice. Undue help is a burden on society, and strain on the resources of the country. Such idlers should be content in getting the job of unskilled labour and live in the lowest rung of social hierarchy.

It will take the middle and balanced path and not the extreme one. It means the mixed economy the blend of public, private and joint sectors, neither too rich, nor too poor, neither extreme left socialism nor right capitalism.

There will be no great differences between the rich and the poor. It represent the synthesis of the best of all systems, things and ideas devoid of the dark sides.

Rights—Positive nature will ensure and guarantee the economic rights to every citizen equally for survival by the following measures.

(i) The ways and means of lifelihood, help, guide and opportunities for development and attainment of the highest living standard possible in accordance with one's ability, labour and choice.

(ii) The social security and welfare measure comprehensively.

(iii) Jobs for all able bodied citizens

(iv) Unemployment allowance till employment

(v) All sorts of assistance and guide (financial, matterial, technology, etc,) for self employment.

(vi) Maintenance allowance for children, old, sick, weak, infirm and the helpless men and woman.

(vii) Allowance for education, health, art, culture games and sport, leisure, reereation, and holiday resorts etc.

If the above principle and economic rights are adopted fully it will ensure social justice and welfare. In the absence of these measures there can never be eternal truth, justice, peace and prosperity.

This principle shows clearly that positive nature has its own invariable law, principle, policy, means, limit, balance, path and rights etc, to control and guide economic activities.

Defiance of this natural law will bring about difficulties and dangers as penalty inevitably and automatically.

The Adult Autonomous Plan—Under the manhood Uni. system every constituent unit or citizen has its or his own autonomous (local) planning board and plan provided as concession to develop itself or himself in adjustment to the different local or personal condition,

Jurisdiction—Unlike the infant autonomous plan, the jurisdiction and power of the adult autonomous plan covers only the particular unit or citizen concerned. It is not suitable and applicable to other units (provinces) or citizens due to divergent circumstances. All the auto plans operate harmoniously within the framework of the Universal plan without conflicts and clashes.

Features—The power of the auto planning board is subsidiary, dependent, temporary, changeable and violable.

It is not independent, permanent, unalterable and inviolable like the Uni. plan. It is not independent to function whimsically disturbing and injuring other plans like the childhood auto plan.

Both the auto plans of the infant and manhood stages, are by nature not permanent and unalterable, but temporary and changeble. Their existence and life-span depend on the duration of the prevailing circumstances. They will go on changing with the changes in their conditions sooner or later. So they are temporary and alterable as the existing circumstances are transistory and changable.

With the changes and improvement in the conditions, the jurisdiction and power also will change for the better. It may become smaller or greater, The alloted concession, help and subsidy etc may become unecessary or reduced as they have now grown stronger and richer to stand on their own.

The Uni, plan represent similarity, equality, unity and common interest, while the auto plans stand for differences, inequality, divisions and self-interests. Thus, unity in diversities is sustained in economic development plan.

Now let us describe breifly the policy and principle of the adult auto plan.

Object—Like the infant system or plan the object of the manhood auto plan is seif-interest with a difference. While in the infant system, self-interest

exists and fuuctions in conflicts and clashes with the social interest, in the manhood system self-interest operates in harmony and not in friction with the social interest.

In maintaining universal interest the self-interest is not injured or diminished. Rather both personal interest and human welfare increase to a far higher level. In other words, both personal interest and social interest become identical and combine together as baby in the arms of the mother. How & why ?

Reasons—Because under the mature Uni, system each and every citizen is guaranteed and provided equally all the recessary means, help, and opportunities and allowances for survival and development to the best as per one's ability, labour and choice. There is no need of quarrel, fight, scramble, conflicts and clashes for the cherished means and chances of lifelihood.

Rather, every citizen now would like spontaneously to work hard devotedly, efficiently, loyally, and honestly in peace, order, unity, co-operation and other virtues to secure progress and prosperity rapidly.

And in general, they would dislike disturbances, disorder, disloyalty, indiscipline, dishonesty, interference, violence, idleness, disunity and non co-operation and other vices as obstructive and harmful to one and all in performing their duties in the choosen field.

It is to be emphasised that virtues are the principal cause of creativity, personal and social interest in common, love, truth, peace, unity and humanity etc.

And vices are the chief cause of all problems like conflicts, clashes, contradictions, hatred, falsity, inhumanity, miseries, disunity, division and destruction, etc.

The introduction of the adult Uni. system and plan will discard these vices along with their inherent evils and will usher in virtues with all their benefits and creative influences.

So, there will be no more conflicts and clashes between the personal and social interests and no more problems.

Mankind will have to take the same interest, risk and stake in selecting virtues and rejecting vices.

Negative reasons — On the other hand, if these means and chances are not provided equally for all but only for the few on the principle of might is right, the masses will be driven to resort to any means for survival. In the long run, the people will triumph as superior force belongs to them. Naturally conflicts and clashes arise in such infant system continuously.

Or, if these means and chances are few and far between and not provided successively by turn to all equally, there will arise deadly struggle for the

chances like the dogs fighting for the few bones. At the initial stage, the rich and strong will get this scanty means but in the long run the people will come out triumphant as potentially the supperior force lies with them. Infant history is the unmistakable evidence of this fact.

Thus, under the adult Uni. system there will be no conflicts between the personal and social interests as all the citizens are provided equally the means of lifelihood as basic right, as against the infant system.

The autonomous plan completely observes the uni. plan in all points in general. The difference is only in degrees.

As explained above, in so doing, it fulfills its aspiration to a higher degree than before

In order to realise the objective, the noble principle of co-existence and the righteous means are adopted. Moreover, it takes the middle path, enjoys the alloted rights and duties, and functions within the high and low limit in check and balance. This is the rule of the game.

The purpose of this regulation is not to injure the interests of others.

In thought, words and deeds every citizen has profound and instinctive love, affection and consideration for the welfare of others like their brothers and sisters. He will never do anything harmful to other fellow citizens, willfully to earn self-love, but rather sacrifice for others.

Beyond doubt, it is quite clear to all now that pain and pleasure, gain and loss for others are identical to them all.

Deducing from the natural law of economic development we will describe the general policy and programme of the economic development plan for humanity in general and the developing countries in particular.

Precondition — at the outset it should be quite clear that there should be essential pre-condition for the successful implementation of any development plan. This favourable condition is the presence of the adult universal system (ideology) and not the infant Uni. system.

Under the childhood system it is pre-destined that only the few previleged classes will enjoy the fruits of development. The masses will never get the social justice and benefit of planning substantially for all generations to come. They will go down sinking in the couldron of hell till explosion as explained previously. The infant system and plan are pervasively vicious, unreal, illusive, besides being false, hypocritic and inhuman inherently by their nature.

Either, the various brands of the infant system of the current thirld world countries, as they stand, will never take up the adult economic plan with good grace. They have not the requisite political will, stamina and wisdom. Only under inevitable

circumstancial compulsion, under dire necessity the leadership will be forced to adopt such positive plan. This reluctant adoption amount to the observance of the adult political system itself just as the classical capitalism introduced partially the socialist principle through Keyn's economic measures in western Europe in the late twenties.

On the other hand, it is the natural way of life and thinking for the adult Uni. system to adopt the adult economic plan. In this plan it is pre-ordained and guaranteed that the people will get the benefit of the plan directly and proportionally from the very begining to the end of the plan continuously and automatically. Adult system and plan are real, genuine, divine, righteous and perfect.

Thus, manhood uni. system is to be observed first as condition for successful implementation of economic development plan. Or, the adult economic plan should be taken up fully leaving aside the adult political system to follow suit later.

The Policy & Programme — Now in pursuance of the adult economic system we will describe briefly the policy and programme as follows:-

The new plan will adopt the objective of Uni. welfare, the righteous principle and means, the middle path, balance, high and low limit and the economic rights of the adult economic plan in the true sense as explained before. This is the rule of the game of development plan.

The plan will be based on the requirements of the people as regards its size, target, growth rate, period and priority etc. Every matter is to be determined by the need, choice and capacity of the masses. It is peopl'es plan to be conducted by the people for their wellbeing.

It will aim at selt-reliance and self-sufficiency in all spheres such as agriculture, industry, science and technology etc. The national welfare should not depend and rely on the unpredictable whims, mercy and generosity of others but on its resources, talent, effort and choice as far as possible. The people should stand on its leg with self-respect and dignity though there is need for unity and co-operation among the several nations for mutual benefit. No nation should opproach other nations for help with begging bowl in general. In can not expeet reasonable terms to avoid risks and dangers.

Mixed or balanced economy is the golden policy and path. There should be public, private and joint sectors harmoniously for natural check and balance, complement and supplement, and healthy competetion among the several sectors. In fact, economic systems of all nations are mixed ores.

The market forces of demand and supply will function freely within the limit and framework of the overall state control and regulation.

Abundance—To ensure Uni. welfare there should be the easy availability of all kinds of goods particularly the essential commodities in plenty in quality

quantity and variety. Without abundance of things, scarcity can not satisfy and quench the wants and hunger, tear and cry and aspiration of the time.

Further, there should be equitable distribution of goods according to the needs to secure the end of social justice. This equality and social justice will beensured by the adoption of the economic rights.

Modernisation—In order to ensure abundance it is inevitable to modernise and mechanise the processes of all economic activities in agriculture, industries and communication etc. to the ulmost as far as possible.

Without this modernisation the outdated methods and implements can not produce sufficiently even the shoddy goods for bare substenance of body and soul, It can never fulfill the aspiration of the time.

Modern science and technology can work wonder like the magic wand. If rightly used it can solve human problems. It is the only weapon to turn the earth into the land of milk and honey.

Plan term — The plan will be long-term, perspective and futuristic plan of more than ten years, to attain the earthly paradise as rapidly as possible. It will prepare well-conceived schemes to explore and harness the whole potential resources of the country, human and natural, in all fields-e.g.-agriculture, industry, minerals, water, wind, solar rays, seas, oceans, desert, mountains, forest and communication, etc. within the range of the present knowledge.

This huge plan will be divided into smaller plans of varying terms-e.g 5,4,3,2, years term plans including one year plan and crash programme. All these midium and small term schems will operate harmoniously within the framework of the universal plan with certain autonomous scope and freedom to adjust to the existing local condition.

However, the whole plan will not stand rigidly. It will be flexible to cope with the changing need, circumstances and exigencies in view of the pressent day fluid and unpredictable temper and circumstances.

Such an ambitious plan will ensure better manouvring and adjustment apart from smooth, speady and continuous implementation of the several schemes Morever, it will serve as the storehouse of ready made feasible schemes and projects of various dimensions and will avoid overlapping, conflicts, clashes and loss of time, labour and resources,

Size & Target—The dimension and target of the annual plan production are bound to be gigantic and high. It will be more than double of the current size and target. Precisely it will be determined by the need of the masses and the ultimate objective of Uni. welfare. At any rate, to begin with it should be capable to meet sufficiently the essential needs of the people, the problem of unemployment and export for the required foreign exchange etc. In fact, the majroity of the masses are suffering and and living below the poverty line and decent life in the developing countries.

Growth Rate — The rate of growth (G.N.P.) should be more than 10% to solve the basic problems of the country. The conventional speed of development has proved itself wanting to cope with the problems. Rather it has increased and complicated them.

So the future plan has to aim at a far higher rate of growth. It should make progress by leaps and bounds to face the cripling chanllenges, and fulfill the impatient aspiration of the age as quickly as possible by all means, to be precise, within 10 years.

Since the developing countries are potentially rich in human and natural resources it should not be difficult to attain this objective provided the competent leadership is willing to come forward to bear this onerous responsibility.

Priority — The general policy of priority in order will be to produc and provide -

(i) the essential needs of life,

(ii) goods of comfort and

(iii) goods of luxury in balance respectively

The basic needs of life include food grains, eddible oil, vegetables, fruits, milk, tea, sugar, meat, chicken, eggs, and fishes etc. The agricultural sector should produce these things including the industral raw matterials in more than suficient measure to eradicate poverty, and lower prices in general.

Agricultural inputs such as iron, steel, cement, power, fertiliser, pesticide, irrigation water, pump sets, tractor and other implements as well come within the range of top priority to promote agriculture.

Industrial goods such as cloth, building matterials, kerosene, gas, medecine soap, paper, shoe, and utensils and other wage goods of day to day use are also to be covered by the first priority category.

Industries in medium and small scale sector not ecluding cottage industries are to be given emphasis as top priority in order to generate millions of jobs, to produce goods quickly in large quantity and put down prices and earn foreign exchange through exports.

Now we will describe the policy, programme, method and means of launching the new economic development plan sector-wise (agri. and industry etc.) in greater detail for the developing countries in general and India in particular.

It is to be recalled once again that the current policy, programme and approach of plan of the developing countries are basically and pervasively faulty, one-sided and prejudiced. They will never be able to eradicate poverty and attain full employment as explained in the infant plan before. Rather, the problems will go on multiplaying till natural explosion. The current problems and sufferings are the inevitable consequences of the wrong plan and policy.

The aim of this new plan in to bring about radical changes and economic revolution in all spheres of human activities, to wipe out the tears and cries from wants and hunger from the surface of this earth, fulfill the impatient aspiration of the time and attain the earthly paradise as immediately as possible.

For this end, all ways and means humanly possible will be taken up. Nothing should be spared. There should be no difficulty, delay, obstacles and problems in the way on the part of the people and the Govt.

The masses — the children and woman-should no longer remain unemployed and starved on any ground whatsoever. It is the greatest crime against humanity, nature and God.

As predicted by God to Eve and Adam the attainent of earthly paradise is possible. It is at hand as Jesus said. It is within our reach and means if we follow the Gospel of God-now interpreted in the form of this Uni. ideology and Universal plan. There is more than enough resources kept in store in the bossom of this earth by God.

The present scarcity and sufferings are due to human failings and ignorance and not due to natural scarcity as the Upanishad says.

So, if there is the way and means for ushering in paradise, why should men tolerate sufferings and and dangers like the lunatics. Life is short.

We will not be able to accomplish the given role in the alloted time. We shall have to return to God as unworthy children only to be thrown to hell forever. And if we follow the gospel of God we will attain paradise in our life time. The future posterities will live happily for all times to come, They will pray and worship the ancestors like Ram, Krishna, Jain, Guru Nanak, Budha, Jesus, Mohmed and other prophets.

Top Priority — Agriculture constitutes the foundation of all economic activities and Uni. welfare. The prosperity and depression of business and industry depend on the good or bad of agriculture particularly for the developing nations. It is the source of essential comsumer goods, raw matterials for industry and exports as well.

So it is necessary to make all out efforts to make agriculture prosperous by adopting all means and measures by assigning it top priority.

Self-sufficiency — Every young nation should endeavour to be self-sufficient and self-reliant as far as possible in respect of agriculture and industry as well. Agriculture is relatively more simple, less sophis ticated while it is quick yeilding.

The target of production should be twice that of the current output in order to eradicate poverty, launch huge development plan and earn some foreign exchange as well.

Agriculture being the most important occupation should be recognised as industry and organised and managed as such. All sorts of assistance financial and matterial, guide, technology and other facilities should be provided in ample measure.

Every process and activity of agriculture should be modernised and mechanised to the utmost to produce commodities in plenty and to save time, labour and resources.

Cultivation is to be carried out intensively particularly in the irrigated and irrigable fields through rotation of crops,

All the required machineries, and implements like tractor, thresher weeder, havester, pump sets, power, water, generater, fertiliser, pesticide, insecticide and high yeilding seeds etc, should be provided to the necessary extent on the basis of hire purchase or liberal loan on the security of machine and the tiller.

To expand the arable field reclamation should be carried out whe ever necessary. The dry high land should be utilised for suitable crops or plantation. Even the desert of Rajesthan is to be turned into green field. No land should be left fallow.

Irrigation — holds the key to agricultural prosperity. The three sizes of irrigation projects - i.e. big, medium and small-are to be deployed to harness the potential of all the sourcee of water-the rivers

in balance. The whole country (India) should be covered by a perfect net work of irrigation canals. Huge multi-purpose projects coupled with medium and small projects, dams, barrages etc. are to be taken up to build irrigation grid to link the rivers of the north, east, west and south India. It will become perrenial source of irrigation water, control of flood and draught, cheap power, navigation, fishery, employment and tourist resort etc. Thus it will turn the country into beautiful Eden Garden, the land of milk and honey for humanity.

Further, all other minor schemes of irrigation such as tank, tube wells, lake and lift irrigation etc. as well should be brought into use fully and properly wherever necessary.

The rate of growth and progress of the plan projects should make by leaps and bounds to end poverty in one year and unemployment in two years. All the on-going and new projects of irrigatiion, big medium and small scales including the the agro-input industries should be executed and completed within the shortest possible time in integrated way on the basis of emergency plan and war footing. Preliminary work should be commenced in advance for the new schemes so as to save time and reap fruits early.

While placing first priority on medium and small scales projects, the huge multipurpose projects and big industrial complex for the input requirements which take long gestation period should also be

commenced immediately to be available for use in time. The sooner the better to generate employment. These giant projects may be taken over by the central Govt. for the sake of quick and smooth implementation.

Price support — To inspire enthusiasm and incentive reasonable price support and crop insurance will be provided to the farmers. Virtuous tillers should never suffer any loss, fear, doubt and anxiety on any ground except those unrighteous ones on account of their personal vices and shortcomings. Under the new system agriculture will become one of the most lucrative, honourable and enviable occupations.

Ownership — Ultimately arable land will belong to the tillers in the interest of the individual and nation. Under the new system land ownership will pose no more problem as before. There will be ample choices of more gainful and secure line of investment and income in other fields for the absentee land lords. They will surrender their land on payment of compensation adequately. Land may be possessed and tilled on individual basis or collectively on the basis of co-operatives of the farmers.

Consolidation — Fragmentation of land is very injurious to the farmers and nation. Arable land will be consolidated into viable and optimum sizes for intensive farming under the system of modern farming and organisation.

Minimum Wage — Agricultural labourers are to be assured of fair minimum wage to enable them sustain above poverty line. Under the new system all citizens will be entitled to live above poverty line as they will be provided with job or maintenance allowances.

The employers will be compelled to pay the minimum wage or above in competition in their own interests. Or else the worker will leave for other more lucrative job now available in plenty.

It will be the ultimate aim of the Govt. to leave 20% or less of the entire work force of the country in the farming sector. The rest will go to other spheres of the economy as is the case with the industrialised nations.

The few remaining agriculturists have to acquire the knowledge and capability of runing modern method of farming and organisation by training their children in agricultural schools and colleges.

Agro-Industries — To generate employment and absorb the surplus workers thrown out by mechanisation and also to utilise the reasonal spare time agro-based industries in all scales, big, medium and small are to be established in the rural areas. This will keep the rural population confined to the environment of their natural habitation and prevent tendency of migration to the cities.

For this, runing fields and firms will be set up by the Govt. and provided to the unemployed youngsters. This firms may be owned and conducted individually or collectively on co-operative basis.

This industry includes — Cotton, jute, eddible oil, sugar. tea, diary, rice mill, floor mill, food and fruit canning. paper, soap. ply factory, furniture, match factory, liquor, leather, shoe, and ciggaret etc.

Plantation farms covers - tea, coffiee, cocoa, coconut, betel nut, spices, chest nut, orchards, medicinal plants and fibre producing plants etc.

Animal husbandry covering cattle sheep piggery, poultry and fishery etc. Cottage industries like weaving, black smith, pottery, carpet making, rope and basket making, and traditional medicines etc.

In order to modernise agriculture it is indispensible to construct all sorts of projects dams and barrages etc of all dimensions. For this and other processes af farming it requires iron, steel, cement power, tractor. bull dozer, thresher, harvester, pump-set and other equipments apart from fertiliser, insecticide and pesticide etc.

On these direct and indirect factors agriculture depends for its success or failure. Adequate and timely supply of these matterials will make farming a success. If not, dismal failure is certain.

Agro - input industry — So those units and industries manufacturing these reqnired machineries, power and matterials should operate to the fullest capacity intensively. If necessary the existing units are to be expanded to the optimum and new units should be set up urgently to the required extent.

It is evident that agriculture and industry are complementary to and interdependent on each other. Agriculture depends on industry for the inputs and industry on the farms for the raw matterials, market for industrial goods and foreign exchange to some extent. Both sectors are to be developed in balance There should be no imbalance. No sector should be ignored entirely in the course of the planned development of the country.

For Hill Areas — In the matter of development the highland regions of the hills and mountains stand on a footing different from the low land. The distinctive environment, topography, climate fauna and flora, and difficult communication have obscured human attention from the hidden treasures of natural wealth This outwardly inhospitable environment has led to the growth of peculiar history, culture, customs, outlook, attitude, way of life, behaviour and thinking etc.

The young nations should note that the importance of the mountainous regions need not be exaggerated. They are the store house of all kinds of natural wealth and minerals, and the source of all rivers that promote the construction of giant

multi- purpose projects for irrigation power, navigation, fishery and for regulation of flood and draught Mosre importantly they exert tremendous and invariable influence on climate and rainfall of the country.

In short, the prosperity of agriculture (including plantation and animal husbandry) and industry depend on the mountain regions. Only when this high land is fully and properly explored and harnessed a nation can find hope for prosperity. Without developing this highland resources and areas no country can prosper. The advanced countries of Europe, N. America and Japan etc have clearly demonstrated this fact of importance of the high land. First of all these nations fully exploited and developed the potential of the upland followed by the prosperity of agriculture, industry and trade and commerce.

So to exploit the potential of the mountainous regions fully it is necessary to adapt to the peculiar conditions of the mountains. Special policy, programme and approach are to be prepared imaginatively for the development of the hill regions by granting special autonomous power for the higlanders and setting up separate commission and ministry for the Hill areas.

In addition to the existing facilities and schemes undertaken the following measures should be introduced to improve the living condition, provide employment and sustain ecological balance.

(i) Terrace field should be constructed and provided to every household adequately to replace the current shifting cultivation and promote forestry.

(ii) Plantation farms relating to tea, coffee, cocoa rubber, coconut, betel nut, chest nut, mutlbery, tussar (for silk) medicinal plants, orchards, pine, teak, aghar, sandal wood and other vatuable trees and plants should be set up by the Govt wherever suitable and provided to the local younsters and people in time of maturity. after proper training for the mamagement of the farm.

(iii) Animal husbandry — farm for cattle, sheep, piggery and poultry etc, besides fishery in the dam reservoir and ltakes and bee keeping etc.

(iv) Industry of all sizes — big, medium and the small scale in particular to utilise the products of the forest, farms and minerals.

The small scale industries will include among others rice mill, saw mill, diary farm, factories for ply wood, match, furniture, paper, meat and fruit canning, tea, coffee, cocoa, rubber, silk and traditional medicine, etc. It is to be remembered that traditional medecine prepared from certain plants and animal can cure easily chronic diseases like cancer and paralysis etc, for which modern science and medecine have no proper answer.

Cottage and traditional industries like making of rope, mate, basket, weaving and black smith, etc as well will come under the fold of self-employment scheme.

Observation — It is to be noted carefully that the above measures are the principal and indispensable steps for the uplift of the hill regions. These schemes have received scanty attention so far from the Govt. The result is that despite enormous investment no tangible improvement is seen in the living standard of the people. Contrary to expectation the highland people had been suffering more and more, with the passage of time since independence, Before independence they were more or less self-sufficient and self-reliant in all respects. They lived happily and contentedly. They were easy-going and carefree for the present and future generations.

Therse was no need of locking the door in the day or night. Things were left on the way side on transit for recovery and paddy, and other durable vegetables were stored in a hut in the paddy feild visibly unlocked.

The highland countrymen were very simple, frank, honest, loyal, faithful, disciplined truthful, compassionate co-operative, united and hard working like the bees and ants.

In general, they did not know vices like hatred falsity, inhumanity, jealousy, idleness dishonesty hypocrisy, violence, disorder disloyalty and double standard etc.

There was not the slightest fear, doubt, anxiety, tear and cry from wants, hunger, dangers and difficulties for their life-time and posterities as well.

The traditional social system provided and guaranteed full and comprehensive measures of the present day social security, welfare and insurance schemes for all from cradle to death for all time to come.

But, alas' this old social system has vanished under the impact of the current system. The people are bewildered and disillussioned They are now mere hewer of wood and drawer of water. This state of unhappy affaris is the underlying cause of the turmoil in the hill regions. The above economic development schemes are the last answer to the problems.

Industry — The objective of industrial planning and production will be the eradication of poverty in one year and the attainment of full employment in two years from the introduction of this new system, so as to attain the earthy paradise as immediately as possible. All the ways and means available will have to be mobilised.

The target of production should be more than twice the current output of all kinds of goods essential, comfort and luxury. For the rising nations such amount of goods would just meet the minimum requirements to keep the people above poverty line by their standard. But judged by the yardstick of the industrialised societies even this output falls far below the minimum living standard level. By the per capita income India ranks nearly 90 in the list of the world nations.

So the rate of growth of gross national product and industrial output should be more than 10% to catch up the advanced countries and fulfill the impatient aspiration of the rising generation in the shortest time possible.

Every young nation should make all out effort to be self-sufficient and self-relient as far as practicable in all respects, agriculture, industry science and technology etc, like the developed nations,

The existing indigeneous science and technology should be utilised and developed to the utmost to put into harness fully the capacity of the existing plants, machineries and experties. It will produce quick result, save foreign exchange and create more jobs.

In the young countries all grades of technology and machineries are required in varying degrees. They can not afford to replace them with new plants outright. The relatively outmoded plants and machineries will be used profitably to produce the shoddy goods for the poor masses temporarily. There will be no lack of demands for such inferior commodities.

Nevertheless, it does not mean discouragement for modernisation. Rather it will promote it- The temporary use of the cheaper goods, machineries and implements will increase the purchasing power of the people to prefer for the better things in

course of time- Besides, the latest technology will be used in setting up new units and plants in the heavy and medium sectors.

Priority types of goods — Of the three types of industrial goods, namely, goods of essential, comfort and luxury, first priority should be accorded to the essential commodities of mass consumption such as eddible oil, tea, milk, sugar, kerosene, gase, coal, common variety of cloth, soap, shoe, ciggarete, utensils, medecine, paper and bi-cycle etc, Sufficient resources, human and natural, finance and matterials are to be earmarked to turn out these commodities in plenty. This strategy will mitigate wants and hunger, reduce prices and cost of projects and enable to launch biger plans and projects in larger number.

Then it will be followed by the allocation of resources for the fabrication of goods of comfort, luxury and other modern amenities in order of priority. This aspect of human needs are not to be ignored. They should be produced adequately in balance with the basic needs in view of the new culture, taste, habit and spirit of the present age and the necessity of creating more jobs.

In short, all kinds of goods are to be produced in balance sufficiently.

Mixed economy — The economy will be based on mixed system, a blend of the public, private, joint and co-operative sectors. Under the overall

control and supervision of the Govt. they will co-exist and operate harmoniously in mutual check, balance, and healthy competition. With few exception in the strategic segment like defence, the private industrialists should be permitted to run wholely or jointly in the public, heavy and other traditional sectors of the Govt.

Similarly, the Govt. also should set up new units on its own in the traditional private areas, such as textile, automobile, cement, chemical, paper, tyre, eddible oil, sugar and exportable goods etc.

It will enable the Govt more easily and effectively to regulate production and prices by producing things on its own instead of mere advice and appeal to the private industrialists.

Further, there will be co-operative sector wholely owned and managed by the workers themselves.

In this way under the system of balanced economy the national interest will not depend on the personal logic, reasons, whims and self-interest of any class of producers alone. It will open vast alternative opportunities to all sections of people to earn experience and put thier capabilities to test and develop to the utmost in the choosen field. It will provide them valuable lesson as to how to frame policy, control and conduct economic activities and criticise others. It will seck and encourage talent and patriotism.

This policy of mixed system will remain flexible to adjust to the changing circumstances.

The three scales — Generally these are three scales in industry, namely, (F) the big (Heavy) scale (ii) the medium scale and (iii) the small scale sector.

These three sectors should be developed in balance in order of need and priority. No sector is to be overlooked. They are closely interdependent, on and complementary and suplementary to each other. The shortfall in one sector affect the other segments badly in one way or other. Each of them has indispensable role in the growing economy of the developing countries in particular.

The heavy industries include iron and steel, engineering, power, oil refinery, petro-chemical complex, fertiliser, weapon and aluminum etc, in all fields in big scale.

They produce and supply all sorts of machineries, capital goods, accessories, raw matterial, and other requisites for the medium and small scale industries. Morever, they fabricate most economically highly sophisticated goods that are beyond the capibility of the medium and small industries.

The medium and small scale industries use the products of the large industry and also fabricate and supply some parts and accessories for the big sector.

Thus, these three scales of industry should co-exist and operate harmoniuosly in full co-operation and co-ordination.

To date, the developing countries like India, China, Egypt and Brazil etc, do not possers these three scales of industries sufficiently to meet the need of the people. In the initial stage for some years to come these nations will require development of these three scales of industries in balance simultaneously to the needed extent, say, double the existing capacity, otherwise the problems of importation will ruin the economy and stability of the Govt.

Industry — At any rate in general the first and second priority should be accorded to the small and medium scale industries respectively. For, they are quick yeilding, less costly and generate more jobs and keep down prices.

After allotment of sufficient resources for them two prior sectors the rest is to be assigned for the large scale. This is the general law of priority under normal circumstances or the adult U. system. But under the present system of infancy the choice of priority will depend on the urgent need of the prevailing conditions.

Expansion — All the existing units are to be expanded to the optimum within the high limit to meet the urgent need of the people. The Govt, should help the top industrialists in the form of public equity participation to check concentration of wealth and power.

New units are to be set up in all the three sectors in balance in general and in the medium and small seal sectors in particular to produce plenty of goods for domestic consumption and export and create sufficient jobs for the unemployed.

All the existing and new industries are to be utilised to full capacity intensively on three shift system.

Construction work of the new units and expasion should be carried out rapidly on emergency basis in advandce.

Licence and sanction for the expansion and new units will be free and automatic up to the extent of doubling the current capacity to avoid loss of time, money and labour.

Localisation — of industry is to be dispersed all over the country for balanced development of all regions. It will serve as the nucleas and ereate infrastructure and industrial climate in the backward areas. More importantly, it will instill the tangible evidence and sense of unity, integrity, patriotism, uniformity, equality, common bond and interest, and participation in the mainstream of national life.

Big cities like calcuta, Bombay, Delhi, and Madras have reached the upper limit. Further addition will create more problems than good.

Industries in general and heavy industries in particular should be localised near the sources of raw matherials, e.g. minerals, agricultural and forest products etc.

Medium scale industries are to be located at the centre of the region in general in view of its greater requirement for raw matherials and market. Small scale industries are to be set up at the head quarter of every districts in general.

Minimum wage is to be guaranteed to the worker to ensure decent living standard above poverty line. The level of this fair wage is to be determined by the prevailing standard of living of the country. It will be flexible.

Merit is to determine higher wage and promation.

Management — In the management of every industry and farm the workers should participate to inspire confidence and enthusiasm and encourage efficiency, loyalty, discipline and hard work. Workers are to get proportional award, bonus and pay as per the product, profit, efforts and talents and choice of their own. Despite this consideration if they continue agitation and criticism the option of ownership and management will be given to the workers alone. The righteous industrialist will be given fair compensation and opportunities to start new industry.

Self employment — All kinds of assistance in cash and kind, technology and guide are to be provided sufficiently for self employment to every

Human talent and power are very valuable resources like gold and oil mines. They should not go waste and unused for want of means and chances.

Loan to the tune of rupees one lakh or more should be granted in cash or kind according to one's need, purpose and ability on the security of the offered goods, machinery and the person. Credit card system is to be introduced to this effect for ready and quick utilisation. Repayment is to be made on easy instalement.

Runing fields and firms are to be astablished by the Govt and provided to the citizens.

Surplus labour — There should be no doubt and fear about the surplus workers thrown out by the modernisation schemes in the fields and firms, and lack of resources, fund and raw matterials for the new industries.

The surplus workers will be provided with suitable jobs fully in the expansion of the existing units, in the creation of new industries, intensive utilisation of the capacity on three shift system and self employment schemes.

More than sufficient number of jobs will be created by establishing countless number of new industries of all scales in all fields-and in the construction of communication, roads, rails, houses, school, colleges, universities, hospitals and re-construction of villages, towns and cities, etc.

Various kinds of heavy industrial complexes and giant multi-purpose projects including numerous kinds of medium and small scale industries will be taken up in more than sufficient measure to secure full employment.

These industrial schemes are meant to produce the necessary things for the present and create capacity in advance for the future. They are of long, medium and short gestation periods.

As far as practicable all the projects will be worked intensively day and night, by employing more labour to save time, labour and resources and yield fruits quickly. It will aim at completing 10 years work in 2 years and 100 years schemes in 10 years or so.

Even the retired, experienced and talented hands will not be spred. If willing they will be fully re-employed on exceptionally high salary to guide and train the rising generation in the interest of the nation.

Unlike the present state of industrialised countries, creation of jobs poses no problem for the developing countries which are to start from scratch in all spheres. It is proved by the economic history of the advanced countries in the begining. Unemployment will disappear in no time. Rather, the new nations will encounter shortage of man power particularly in the grade of skilled labour, expert and management. For this the urgency arises to train the citizens in advance.

The country will be turned into a land of vast and infinite opportunities and adventures.

Able leadership — The crucial problem is the presence of able and benevolent leadership and not any other factors to mould the destiny of mankind.

Capable leader like the wizard and prophet can solve all problems with his healing touch and wands. History has testified this fact amply. The poor countries in respect of resources like Europe and Japan have reached the pinacle of civilization in the present age mainly due to the availability of able and dynamic leadership.

Almost all the developing countries are rich in natural recources in comparision with the elite societies. But so long they have been suffering intolerably like the Red Indians before colonisation in N. America. Why and how ? It is mainly due to ignorance and absence of capable leadership. Mankind should turn to history for guidance.

Raw matterials & other Conditions — It may be asked whether the establishment of new industry on such a large scale in so short a time is possible or not in view of the lack of infrastructure, raw matterials and other industrial requirements.

The answer is positive Regarding the infrastructure such as road, rail, communication, power, skilled labour, expertise, management not excluding favourable industrial climate, etc., India

has enough of them or easy to build up the little shortfall as it requires only domestic resources and know-how.

In respect of raw matterials based on agriculture, forest and minerals the developing countries like India have tremendous potential. The output can be increased sufficiently to the required extent by domestic means and know-how with the aid of foreign technology if necessary.

The same reasons explain the availability of machineries, engines, and other accessories and industrial products used as raw matherials for producing finished goods.

Money which is one the most important factors of development will pose no more problem as well for a sove veign state under the universal system. In the last analysisthe required amount of money depend on the volume of goods available in the country. The production of goods in plenty will enable the Govt. to create and supply,fund to the necessary extent by using all kinds of fiscal the instrucments and cheap monetary policy.

By this means it can earn foreign exchange also to a considerable extent.

The developing countries should invite all kinds of assistance and co-operation from the foreign nations for mutual benefit. This may be in the form fund, capital goods, parts, raw matterials, science, technology and expertise, etc.

There should be no insistance on concessioary credit and grant. Reasonable interest, price, and salary for the loans, goods and services respectively should be paid as the elite societies themselves are facing tremendous problems of unemployment and social unrest now adays.

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CHAPTER VII

IDEOLOGY & PROBLEMS.

We will start this chapter with the following question:-

Qs:- What is an ideology and its problems. ? What are the sources of their origins and the causes of the problems. How can the problems be eradicated. ?

Ans:- In order to understand clearly the true meaning, nature, features and potentials of things, and the sources of origin and the causes of disappearance of the ideas, laws, and systems that regulate the existence and functioning of all living and non-living things in this world and their problems men should turn to the laws of nature and God.

The Bible says the law of God is source of all beginings and ends. And the Upanishad reveals that human problems are due to ignorance. They can be eleminated by acquiring the law of nature and God

So now we will review the main points of the law of nature explained in chapters II & III respectively to analyse and examine them from the view points of ideology and its problems.

Natural law Pre - condition— Under the natural scheme of creation or evolution, first of all favourable environment climate fire, air, topography, and basic needs of life like food fruits vegetables, shelter, medecine, adaptation for protection and other means and opportunities for survival and development have been provided in the natural form as the essential pre-condition for the appearance of living beings on this earth. It is the command of nature and God that this provision should be guaranteed to all denizens as fundamental right.

Then it was followed by the act of creation of living beings in succession.

It is the ordinance of nature and God that all the living and non-living species should have in general certain form of :— physical body, shape, size, figure, limbs, soul, elements and properties, power, energy, for functioning like oil, three phases of life (a) birth, childhood, (b) manhood and (c) old age and death, source of origin and cause of death.

life cycle - brith, growth, death and procreation for continuation of the species, stages, processes and manner of metamorphasis and development, given role and fixed life span, etc.

Then God ordained that all the species should possess in general certain form and way of reasoning and thinking power, idea, speech, certain way of living, life-style, functioning, moving, behaviour eating, drinking, enjoyment, recreation, art, culture games and sports, - etc.

Thus, the construction of the system and mechanism of the physical body is completed like the body of the vehicle or robbot.

Lastly, it was followed by the formulation of the law or constitution to regulate the way of thinking, reasoning, speaking, functioning, behaving, moving, living and other activities individually, socially and politically.

In the constitution God declared that the whole Universe is one kingdom rulled by one King-God and his own law.

God proclained that all the species and genuses should adopt certain ideology, system, form of organisation, society, state, form of Govt. organs of the Govt, two or more subjects. plan, objective, principle, means, path, limitation, balance, citizenship, rights, duty, liberty, equality, justice and inter.specy relationship etc.

This constitution was revealed in the form of divine counsel through the prophets and holy men. It came down concisely in the shape of moral principle - observance of righteousness or virtues and avoidance of unrighteousness or vices, To mankind it came to be known as religion.

Observation — It is to be observed that there exist only one supreme law of nature and not numerous laws as it appears to be so at first glimpse. The other laws are branches or the autonomous laws of the species.

In this manhood stage of the universe the natural law is clearly divided into two classes -

(i) the Universal law.

(ii) and the Autonomous law.

The Uni. law governs the entire Uni. and all things in it. All the animate and inanimate things are bound to observe it in general.

It has provided the physical body, limbs and souls. the favourable conditions and other means of lifelihood and the laws to regulate the activities of all beings equally in general.

It represents similarity, equality, unity. justice and serves as the common bond, link and interest for all the species in kind.

It is ultimate, unchallengable, inviolable, unalterable, timeless (eternal). boundless (unlimited in bonndary), measureless, omnipotent and omnipresent.

It is the source of beginings of all things, laws and ideas and thè cause of their ends.

For instance, — all the animate and inanimate things adopt all the above points or features of the natural law in kind in general. That is, they are uniform and equal in having these natural features in kind. These similar features and interest unify and bind them together. This fact proves the existence of one supreme ruller - God - one law and kingdom.

(II) The Autonomous laws — While following the uni, law in general the numerous species also observe different subsidiary laws known as autonomous laws.

These laws are provided to adjust to the peculiar circumstances for survival. In all the aforesaid points of natural law the various species have certain distinctions in minor particular aspects in varying degrees, e.g. - in the form, figure, power, energy, given role, life-span, the way of thinking, feeling functioning, moving speaking, living, eating and drinking, etc.

Jurisdiction — These autonomous laws are applicable only to the particular specy concerned and not to others. They should exist and function in full consonance with the Uni. law, that is, within the control and limit of the U. law.

Features — They are not independent but are secondary, temporary, and changeable with the changing conditions. They are limited in time, space and power.

They represent the d fferences, inequality, disunity and divisions while the Uni. law stands for similarity, equality and unity.

Thuis the Uni. and world display unity in diversities.

Behaviour — In this mature stage of the Universe the natural law does not work and behave erractically, irregularly and unpredictably as it appears to be so at first sight. But they function systematically, regularly and predictably as we have observing till this day when viewed closely and separately as per the species and classes.

Nevertheless, in the infant stage of the Uni. the natural laws behaved independently, whimsically and unpredictably due to immaturity and volatine environment. This is no more now.

God — It is to be noted that the plan, design, body, law, system - the way of thinking, reasoning and functioning etc, are not made by the species-the trees, plants, reptiles, inseets, fishes, birds animals and men, etc. on their own but by some other creator, God, even as those of the vehicle, engine and robbot are made by men and not by themselves.

The living beings simply manifest the divine law by matterialising it inio action just as the seed and

egg implement the law by developing into mature trees and birds. The denizens are mere actors of the divine drama in this cosmic scenerio.

Definition — Thus, ideology is the system or way of thinking, reasoning, speaking, behaving and living for the accomplishment of the given role in the given life-time. It is the path along which men and other species should move.

It is already conceived and formulated by God and implanted in men and other beings.

There are only two kinds of ideologies in nature not only for mankind but for all other living species as well. It is (i) the Infant Universal Ideology and (ii) the Adult Universal Ideoloyg.

Meaning — They are like the day and night. There is no other alternative ideology. The other systems are blends of these two in varying proportions like the dawn or dusk. All the species are bound to follow physically, mentally and spiritually either of the two systems consciously or subconsciously. For, the biological system and mechanism of their bodies and limbs are so designed and fabricated as to think and work in this way or that only and not in the way of the spirits and ghosts.

Of the two natural ideologies the infant system represents darkness, ignorance and all that are bad, wrong, unjust, temporary, divisive and destructive. It is the source, cause of all evills and problems. It is meant for the devils, satan, and lower beings

like reptiles, fishes and animals, etc. which have inferior machanism and reasoning faculty. They have to observe it instinctively and subconsciously.

It is not meant for human being who has the finest reasoning power.

The adult uni ideology represents day, light, enlightenment and wisdom. It is perfectly righteous, religious, good, right, just, creative and eternal. It can solve all problems and evils physically, mentally and spiritually and bring about lasting peace and prosperity—paradise on earth.

It is particularly meant for humanity, the most blessed children of God.

Under conditions of unfavourable environment, infancy and ignorance, not only the lower beings but also the gifted mankind are bound to follow the infant system.

For, proper excercies of reasoning power is somewhat more delicate and difficult, and it takes time for development. Men can not understand quickly and easily the real meaning and advantages of the adult system and follow it readily.

Whereas it is relatively easier to follow the infant system as it takes little or no deep consideration and thinking. Instinctively men are tempted to adopt it like the children and animal. Men always stand in need of enlightened guide and lea-

dership in all spheres. Foreseeing this eventuality God was guiding mankind through revealation over the ages to adopt the righteous path and forsake the vicoious system.

Significance — Ideology is of prime importance for all living beings and mankind in particular. It will determine their destiny. The style of thinking speaking functioning and living, and the nature and order of culture, civilisation, wisdom, peace and prosperity depend on ideology. The better the ideology the higher will be the civilisation.

If the adopted ideology is wrong and bad like the infant system — everything will be bad, wrong, unjust and destructive forever like the animal. It will generate problems, miseries misfortune and hell and no good at all.

On the other hand if the ideology is good and righteous like the adult one, everything will be right, good, just and creative. Lasting peace, prosperity, paradise on earth-will reign. All problems will vanish.

The standard and degree of human fortune, peace, prosperity, living standard and civilisation will depend on the degree and proportion of the contents of the elements of the adult ideology. It will be explained in greater detail along with the problems and advantages.

Definition — Problems are the dificult and ambiguous things, questions, law, system, ideology,

religion, idea, thought, words, deeds and behaviour etc that raises doubt, fear, anxiety, uncertainty, trouble, difficulty, danger and miseries etc. to human life.

The most important problem for mankind is ideology or system withont which men can not sustain and function as a man It is the deciding factor of human destiny. Bad ideology is the source of all other problems. And good ideology is the panacea of all problems. It will enlighten human mind, dispel all doubts and obscurities and reveal what is right and wrong and good - bad. Further, it will indicate what is true religion and how to translate devine counsel into action to usher in paradise on earth as prophesied by God in the hoary time.

The question of ideology needs through discussion and deliberation all over the world. The prevailing human svstems have fallen sick of incurable disease of their own. They will never recover any more.

Causes — Problems are the dark side or defficiencies of things or system. Th y are their inherent characteristics. They emerge to lime light naturally in the course of utilisation or experimentation as the evil effect of things or systems.

The thing or system is the cause. It may be likened to bad or rotten fruit, fish, meat and outmoded engine etc. which generate germs and problems quickly and frequently.

Holy Books — According to the Bible, and difficulties arose to Adam and Eve-Mankind-as a result of disobeying the divine couf means that the difficulties sprout by the adoption of the wrong path. It further says that divine law is the source of all beginings including problems and ends. The Upanishad and all other religions also indicate the same thing that disobedience of divine law lead to difficulties and allegiance to lasting peace and prosperity.

Now we will examine critically the two natural ideologies, namely :—

(i) the infant uni. system and,

(ii) the adult uni. ideology in compare and contrast with a view to detecting the merits and demerits respectively.

It will unfold naturally and distinctly the reasons and causes as to why and how men are comepelled to view, measure, think, reason, speak, act, move and behave in such and such ways and not in this and that ways, and what are the effect and problems of the operation of the system.

Observation — It will be observed that the infant ideology is the invariable of system Satan. The entire law, its feature, power, role, policy and programme are pervesively wicked. They are the visible manifestation of the typical characteristics of Satan and Devil.

The entire law and power of the infant system are utilised solely as intrucment or workshop for creating and fabricating troubles, dangers, difficulties, hell and anihilation of the entire humanity and the world. It does not and can not solve and heal any problem and difficulties except as palliative.

Observation — On the other hand, the adult U. ideology is the system of God. The law, its features and role are righteous, and are manifestation of the characteristics of God.

The power of the system and law are used as weapon only for creation and healing to eradicate all the human problems and difficulties generated by the infant system and to bring about eternal peace and prosperity Paradies - on earth. It dose not produce any problem.

It will also be seen that under the adult uni system the denizens will work in complete Megiane, harmony and order with the divine and natural scheme of things on account of maturity and presence of favourable environment.

Whereas it will operate in the reverse way in violation of the natural law due to immaturity, ignorance and hostile environment under the infant stage.

Adult System — Under the adult Uni. system natural law is classified into two divisions:-

(i) the Universal law and,

(ii) the Autonomous law.

The Universal law symbolises presence of God and his law.

Jurisdiction — The U. law governs, regulates, controls and supervises the entire Universe and all its denizens uniformly for Uni. welfare and not illfare.

It is supreme, ultimate, undisputable, inviolable, unalterable, timeless (eternal) boundless (unlimited boundary) measureless, omnipotent and omnipresent. It is the source and cause of beginings and ends of all things, ideas, laws, systems, ideologies, deeds, thoughts, words, behaviour, ethics, logic, reason, religions, customs, sciences, wisdom, problems, solutions, hell and paradise.

It urges mankind to follow this positive U. law to attain lasting peace and prosperity-Paradise on earth. For this purpose and objective human specy has been gifted with the finest form, figure and thinking and reasoning power. The other inferior beings are doomed to serve as dumb animals and instrument for human welfare as they were purposely denied with the fine and enviable form, figure and thinking faculty.

On defiance of this counsel men will be thrown into the realm, dungeon, and hell of Satan and devil, forever untill their return to God, the adult U. system.

God anounces that on following the Uni. adult law it will guaranteed and provide as fundamental

right to all human beings equally favourable environment, law, system and all the necessary means help, guide, opportunities - love, truth, humanity, compassion etc, to develop his or her talent and attain the highest living standard possible according to one's talent, endeavour, choice and determination.

Features— The U. law represent similarity, equality, unity, justice, love, truth, humanity, compassion peace, universal rule, welfare, religion and God for all species including mankind for all ages to come.

(ii) The Autonomous law — The autonomous law and power are granted by nature or God to every component unit and denizens to adjust to the peculiar conditions for survival and development. It governs only the auto. unit concerned and not other species. It is to function in harmony with other autonomous powers within the control and framework of the universal law.

It can not and should not function independently, whimsically and extremly to the injury of others and itself. It is controlled physically, mentally and spiritually by the Uni. law-God.

The physical structure, power, energy, mind, role and life-span of the denizens are limited in time, (temporary), area and changable and subsidiary. With the changes in time and circumstances they will alter and disppear.

It has no capability and right to exploit and dominate others forcibly.

Auto law— It represents differeances, inequality, disunity, divisions in varying scales in the limited spheres of the autonomy but harmoniously within the compass of the Uni. law.

Hence— the Uni. displays diversities in unity.

(ii) The Infant U. law.

On the other hand the infant U. law stands in sharp contrast to the Adult U. law, due to immaturity and volatile environment. It is the negative image while the adult law is the positive picture of the Uni.

Under this system the Uni. law is compicuous by its total eclippse and absence of God while the autonomous powers stand out brilliantly displaying their striking differences and disunities.

Absence of the U. law means absence of God and his divine role and influence in this Universe and world for the wellbeing of the denizens.

It means invariably that there is no common universal ruller, law, ideology, religion and God to unify, co-ordinate, regulate and control the erractic functionings of the numerous species physically, mentally, and spiritually.

There will be no one to provide and guarantee the congennial environment, help, means and opportunities equally for all for survival and development.

Still more, it implies the disappearance of uniformity, similarity, unity, link, equality justice, righteousness, love, truth, humanity, compassion, loyalty, discipline, honesty, and other virtues.

It is like a country without ruller, a plying aircraft without pilot and traffic movement without traffic law.

In this infant system Satan has come down to rule over the U. and world in place of God.

The absence of the U. law and the presence of satan has forced and enchanted naturally every autonomous specy and citizen to assume the role of a sovereign and do anything it likes whimsically and extremely as much it can regardless of its consquence for its own survival despite its limitation in time, space and power. He has to depend not on any body else but on his own talent, power and resources in the strunggle for survival like the animal.

The Constitution — The constitutions of both the infant and the adult Uni. systems will be explained now comparatively. It will show how they function, control and regulate the ways of human thought, mind, word, action, behaviour, view, judgement, reason, idea and plan, etc. and produce advantages and disadvantages (problems) respectively.

Objective — The adult system aims at assuring U. welfare that include the numerous interests of every citizen and society. Within the peremeter of this U. wellbeing every citizen will be able secure

the highest living standard - personal interest - and develop his or her talent to the utmost in varying degrees as per one's ability, endeavour, and choice. There will be no friction between the individual and social interests as every citizen enjoys self-interest in his or her own autonomous sphere harmoniousl.

For this end all measures will be taken up fully.

There will be none who is discontented and unhappy in general except the lunatics, inborn idlers and voluntary renouncers.

This positive system is intended to wipe out the tear, cry and the feeling of fear, doubt, uncertainty, insecurity, anxiety from wants, hunger and contingencies forever.

Right — To ensure this U. welfare matterially the economic and social rights are recognised as fundamental and natural right in addition to the conventional political rights.

These rights are the provission of jobs for every able bodied citizens, maintenance allowance for the unemployed, children, old, sick, weak, helpless, orphans, infirm, and allowance for religious and customary festival, ceremony, function, accident, contingencies like fire, earthquake, epedemic, famine, flood and draught, art, culture, games and sport, etc.

In short, it covers all the measures of social welfare, security and insurance from birth to death for all the citizens for all times to come.

These rights-the opportunities and means of livelihood-are the birth rights of not only mankind but also of all other living creatures. They are endowed uniformly by God at the time of creation of things as pre-condition for survival and welfare. It is the most sacred natural and divine right. It is the soul and heart of natural constitution. Without these rights no creature can live in peace and security.

Effect—Advantages—The proclaimation of this divine right will be blissfully applauded by God in Heaven. It will doubly ensure the welfare of everycitizen without distinction. It will fill human mind and heart with ecstasy and tears of joy will roll down in gratitude. It will appear as if God himself has descended on earth at long last to reign personally to usher in the cherished millennium and paradise on earth.

Every citizen will be extremely happy and contented now that he or she is assured of all sorts of assistance, means, chances and opportunities for survival and development. They can develop their talents to the best to secure the highest living standard, honour and glory humanly possible according to one's abilitiy, effort, choice and determination.

Destiny is in their hands now. The long cherished aspiration of the time can be fulfilled with ease. The degree of living stand ard happiness and the way of life - style now depend on themselves and not on others as before.

The provission of these economic and social right equally for all is the unmistakeble sign, proof and act of God, love, truth, humanity, justice, equality, unity, and liberty. It will ensure justice, liberty, equality, brotherhood and all the other virtues.

There will be no reason and scope for complain and criticism. Every citizen is now well wisher, guide, friend and co-partner in building the nation concertedlly.

Every person is to blame oneself and not others for his failings, ommissions and commissions. Complain, criticism and blaming of others exposes one's weaknesses-idleness, ignorance, inefficiency and dishonesty, etc. It is an act of self - humiliation.

Therefore, there will be no more fear, doubt, anxiety, uncertainty, insecurity, tear and cry from wants, hunger, loss, pain, suffering, contingency, difficulty, danger and other problems.

Life is made care-free, easy-going, go-lucky and fortunate anywhere and eveywhere not only for the present but the future generations as well.

The whole nation and mankind will turn optimistic, and the future fully bright and confident.

It will make every citizen adventurous, strong and rich enough to stand face to face and shoulder to shoulder and meet any challenge and problem from any source on his own with ease physically mentally and spiritually.

It will turn this life and world meaningfull, valuable, realistic, spiritual and matterial at the same time.

Men will be able to perform the given role in the given life time fully. They will be able pay full attention single-mindedly to the chosen enterprise to make progress by leaps and bounds to attain the cherished goal in the shortest time possible.

It is evident that recognition of this natural birth rights will generate these few benefits among the countless number of advantages. In doing so it eradicates the current problems of mankind to a considerable extent.

Infant system — It will be seen that every article of the infant constitution produces problems and disadvantages mainly, while that of the adult constitution generates benefits and advantages cheifly as the result of working the systems respectively.

It is to be noted that infant law displays the features of Satan, Giant.

Infant Object — Due to the absence of divine Uni. law and ruler there exist no U. welfare but exclusive self-interest as the objective of the infant system.

It means that there is no Uni. ruller, God, or any other common benevolent leader to guide, help and provide the necessary means and opportunities

for survival and wellbeing of the citizens uniformly with love, affection, truth, humanity compassion and justice like the U. law, God or enlightened parents.

Every citizen, whether the ruller or the rulled, will be compelled to seek personal interest only by any means irrespective of its consequences for survival like the animal. Every action will be determined by the yardstick of personal gain.

Effect — Use of unfair means by every citizen will naturally generate conflicts and clashes among each other and the society.

There will ensue deadly struggle for survival. The might will turn out successful, and the weak will suffer and disappear gradually. Life is turned into ceaseless battle field.

Every citizen will consider other fellow countrymen as open or hidden enemy, and will attempt to crush all others at the opportune time.

Thus, difficulties, dangers and problems will arise endlessly.

Fear, doubt, anxiety, insecurity, tear and cry from wants, hunger and accidents will always loom large in the minds and hearts of all high and low.

The objective itself is the source of all evils. All other articles and measures are mere instruement to secure the end.

Infant rights — As there exist no U. ruller and U. law there will be no U. right equally for every denizen to ensure U. welfare.

The economic and social rights such as the right to the means and opportunities of earning livelihood and development, and the social security and welfare measures, etc. are not provided or assured uniformly for all as fundamental right in general.

Autonomous right — It is left free to the individual responsibility to secure their autonomous and personal right by any means on their own for survival.

Naturally, the rich and previleged class will succeed in the struggle and monopolise all the rights. The poor and weak masses will lose the battle, suffer and disappear.

Effect or problems generated by infant rights

Satan's trap — It is to be noted that infant system is the finest trap of Satan to mesmerise and enslave humanity in hell. The secret of this device is the exclusion of the economic right, the soul of the law, from the pale of human rights.

Absence of economic right is the chief cause of human problems. It breeds all sorts of dangers and difficulties.

Satan is very glad to the indignation of God at the entanglement of mankind in his snare on the adoption of his system that deprives men of their means of livelihood.

Now human destiny is in his (Satan) grip completely, He can effectively control, brainwash and transform human thought, words, ideas, ethic, reasoning, view, action and behaviour in his vicious way of life to torment and exterminate mankind in the domain of hell.

Denial of the economic right has rendered men helpless, hopeless and meanless like the orphan in this voracious world. They were thrown to the mercy of the lion, tiger, wolf and jackals.

Naturally human mind has grown to entertain panic, suspicion, botheration, insecurity, uncertainty, tear and cry from wants, hunger, dangers, difficulties and unforeseen eventuatities in their life time and that of the rising generation as well.

Men are compelled to take resort to the ill-defined path, the unrighteous principle and means hastily and haphazardly as the only readily available way and wepon for use in the heinous struggle for survival.

Thus, human nature and behaviour turned vicious and not righteous.

They discovered this life and world to be an unholy battle field in which virtue has no role to the least.

The much louded liberty, equality, fraternity, justice, love, truth, humanity, compassion, peace, unity, co-operation, loyalty, and honesty, etc, that

were enshrined in the constitution proved meaningless and ineffective. They can not sustain in such unhospitable environment.

Denial of economic right is the unmistakable sign, evidence and act of cruelty, falsity, inhumanity, hypocrisy, deception, dishonesty, double-standard, violence, interference, stealing, anihilation and other vices.

Rights — In all spheres of human activities everything is in chaos, crisis and confusion most confounded.

The infant system is one act play of Satan and devil. In this act every one is constrained to take his role as hypocrite, deceptor, trouble makers and destroyer of his fellow brothers as in the legends of the Ramayan and Mahabarata of classic fame.

These problems can be removed by the provision of economic right of the manhood U. system as explained previously.

Principle & Means — It is to be recalled that this aspect of the principle and means constitutes precisely the moral principle in which form all religions were expounded.

The adult principle and means represent the positive command of God to be followed and the infant principle and means are the positive ordinance of Satan to be forsaken by men.

The manhood principle stands for survival of all and the infant principle for the survival of the few fittest only.

Means — The manhood means are virtues like love, truth, humanity, compassion loyalty, faithfulness, order, discipline, honesty'peace, unity and co-operation, and hard work etc.

The childhood means are vices like hatred, cruelty, falsity, inhumanity, dishonesty, disloyalty, indiscipline, disorder, disturbances, disunity, non-co-operation violence, threat, deception, hypocrisy, multiple standard, vanity, jealousy, idleness, looting and destruction etc.

The various terms and senses of these virtues are the words used in religion to indicate the path and direction as signpost on the cross roads.

God commanded men to adopt the righteous principle and virtues to realize paradise on earth, and to abandone the unrighteous principle and vices to avoid difficulties, dangers and problems.

Contrary to God's wish, Satan ordered and persuaded men to take the wicked principle and means of vices and discard virtues to secure enlightenment and self-interest instantly.

Religious principle — It is to be emphasised that the yardstick of the adult U. system fully conforms to the divine counsel expressed in all religions.

In Geeta, Lord Krishna urged mankind to do things not harmful to others. It means to do things by the principle, means, method and manner that are not injurious but beneficial to others.

In the Bible Jesus taught men to love one's neighbour. It signifies that the means used in earning livelihood should be consistent with the U, interest. No one should hate and injure others.

These two instances represent the moral principle of all religions.

Measurement by U. yardstick — Now let us put to test the principles and means of the adult and infant ideologies by the criterion described in the previous chapter to find out whether they are right or wrong, good or bad, and the why and how.

The U. criterion states that all things, law, ideas and deeds etc, are to be measured by the U. yardstick-the U. interest - in the case of humanity, nation or society as a whole and not by one individual interest or criterion.

The autonomous criterion enunciates that personal interest should be the yardstick to judge all things and laws etc. for the particular member or sphere only and not for more than one unit.

Any kind of law, principle and means including even the opparently vicious ones will be considered as right and good if they serve the common interest of the universe,humanity, nation or society as a whole and not only of the one or few individuals.

U. yardstick does never do harm to any body but only good for all without distinction of high and low. All kinds of laws, principle and means fair or foul employed by the U. criterion are righteous one sanctified by God for U. salvation. The outward appearance of the means as vicious or virtuous is a passing phase adopted to suit the circumstances of the time and place. As Lord Krishna said in bad time bad means are to be used for human deliverance. Even the victims will benefit later. It is a blessing in disguise to them.

If the use of the means injures the interest of others one or few they are wrong and bad for the society and doers themselves ultimately. Such harmful laws and means etc. are not sanctified and included in tht U. criterion of the adult U. system. They belong to the infant criterion.

Under the manhood system the autonomous criterion - self interest-can not and should not generate harm to others. It will operate not in conflict and contradiction but in harmony with the interests of others and society.

The infant system has no U. ruller and law. So, no U. criterion and no consideration for the interests of others and society.

Its criterion is personal interest. It is independent. It can operate and measure freely, whimsically injuring others. It is forbidden by God for mankind.

Under the manhood U. ideology the principle is survival of all high and low and not of the few fittest only and disappearance of the unfit.

In other words, it means that virtue (righteousness) is good, right and just and not might (right) is good, right. and just.

On the countrary, the childhood U. ideology states that the principle will be survival of the fittest only and destruction of the unfit. Or, might vices is right and good, and weakness (virtues) is wrong, bad and unjust.

Means — The adult system lays down the righteous means-virtues-for observance, and wicked means-vicces for abandonement as described before respectively.

In sharp contrast, the negative (infant) system lures mankind to introduce the brute means of vices, and to forsake the righteous means of virtues for self interest and survival.

It is evident that the adult system observes the righteous and moral principle and means which are in full compliance with the divine command. And the infant system had taken the vicious principle and means in flagrant violation of the divine wish. This is the order of Satan.

Now we will analyse and test the soundness of this aspect of the natural law and religious principle collectively as they have identical cause and effect.

Infant System - explanation — Under the immature system of infancy the environment is wholly unfavourable for survival with the principle and means of righteousness but congenial with the vicious principle and means.

There does not exist common universal ruller, God and law to govern, guide and co-ordinate the erractic functionings of the denizens uniformly with love, truth and humanity. There is no traffic law of the U.

Reasons — The system does not grant the most essential economic right of the denizens for survival. It does not provide the necessary assistance, means and opportunities for earning livelihood and development equally to all leaving aside the social security and welfare measures. In the tense atmosphere of scarcity and shortages every one is suffering acutely from the pangs of wants and hunger.

Every citizen is left free and independent. One can act and use any means fair or foul for self-interest and survival without restriction. One can usurp, deprive, injure and kill others as much as one can as in the battle ground.

Thus, under evil environment mankind is bound to adopt the vicious means and struggle deadly like the beasts on the principle of might is right. He has to depend on his own capability and resources and not on others before and after except God.

Naturally, the strong and fit will emerge triumphant in every sphere of human activities like the lion, tiger, wolf and jackal. The weak and low will lose, suffer and vanish gradually.

The mighty will be the supreme monarch to rule over the world and the universe in the infant and ignorant stage. The personal interest of the might is the ultimate criterion to judge and decide the right and wrong, the good and bad and the just and unjust. There will be none to question and challenge the wish of the strong except the superior force.

Those people who are weak, poor and low physically, mentally and spiritually - have no right, voice, will and capacity to secure and enjoy anything for existence. They have to follow and serve the might faithfully and unquestionably like the beasts of burden.

Virtues is useless and ineffective under the unfavourable environment of the infant system as expained above. In general, no person will be prepared to offer help, guide and chances to other genuinely and substantially. And no body will get this assistance from others on mere request and prayer out of love, truth humanity and compassion except on the terms of mutual benefit and not on future uncertain expectation.

Extension of help and kindness is harmfull to oneself. It will be accepted by others gladly.

But the receiver when grown stronger will not care for the helper. It will be taken as sign of fool and weakness, and disregarded as such.

In some cases, it may be construed as deceptive trap to lure the gullible and mistaken as enemy.

There are still certain type of self reliant and righteous men who work hard devotedly and happily in his own field, who do not do anything harmlul to others but observe love, truth, humanity, peace, unity and co-operation etc.

If left alone undisturbed such ideal men wfil lead happy and prosperous life certainly. Their prosperity will prove to be an object of envy and attack from outside. They have to defend themselves and the hard won wealth with force and vices and not with virtuous means.

Policy — From the above analysis of the immature means it may be inferred that under the infant system the desirable and realistic policy of the state is to enrich and strengthen itself, and to weaken and impoverish others by all means fair or foul.

It is undersirable and worthless to impoverish and weaken oneself and to strengthen and enrich others by observing righteous means as it is suicidal for oneself and humanity.

Virtues are the means and tools of the weak low, poor, fool and lunatic. Vices are the weapons of the might, rich, satan and devil.

The best policy in to improve and enrich oneself by righteous means, not to do harm to others and to defend oneself from external attack by all means fair or foul.

Conclusion — Virtue useless — It is evident that under the childhood system righteous (religious) means have no role and scope at all either for good or bad. Virtues are totally useless, fruitless, ineffective and impractical. Rather they are harmful, dangerous and suicidal for oneself and society. They generate loss, pain, defeat and miseies in all respects.

They will remain unattainable ideal and utopia,

On the other hand vices are the only means and best weapon for survival. They are useful, effective and realistic. They yeild success, gain pleasure, glory and fortune though temporarily.

It is to be noted that vices are the main charateristics of Satan and devil.

The infant means-vices-are used for securing, self-interest only by injuring and destroying others interests. It is destructive and not creative instruement.

The ecercise of brute measures confers on the strong and rich temporary gain, success, power, wealth, glory, happiness and prosperity matterially. But they can not enjoy mental and spiritual peace and contentment as they are surrounded by enemies on all sides as a result of their wicked and inhuman activities. Their future is uncertain and insecure.

Problems - Effect — The use of vices generates contradiction, conflict, clashes, dangers, difficulties and troubles for every one every where in all spheres endlessly. Thus it breeds enemies all around. With the passage of time and circumstances the old might will vanish and new supperior will emerge naturally.

It is clearly seen that employment of immoral means does not bring peace, prosperity, benefit, releif or solution of any prosblems for the people and the country as a whole baring transistory gain and releif for the user.

Judgement — In short, the infant principle and means are the tools of the devil for creating problems to annihilate mankind. They do not satisfy or violate the moral principle of religion, God and the U. criterion of U. welfare. They fulfill the autonomous yardstick of harmful self-interest as desired by Satan.

Hence, infant principle and means of vices are wholly bad, wrong, unjust and destructive for humanity. They should be abandoned immediately.

Adult Principle & Means — On the contrary the adult principle and means stand in sharp contrast to the infant ones as day and night, and God and Satan.

Virtuous meane were futile, ineffective and harmful under the childhood system. But they have now proved immeasurably valuable, effective and practical for U. welfare under the manhood system.

And the unrighteous means that were useful, beneficial and realistic for the self-interest of the few under the negative infant system have now turned ineffective, injurious to the individual and social interests. Why & how ?

Reason - Favourable Environment — Because the congenial circumstances that underwent eclipse in the infant stage have now appeared distinctly in this prime stage of the universe.

Now under the manhood U. system there is one common ruller and law to guide, co-ordinate and regulate the style of functioning ofthe denizens uniformly with patternal love, compassion and humanity.

The positive system provides comprehensively all the human rights-balanced liberty and equality including the economic rights as fundamental rights. Besides it assures all kinds of assistance, means chances and social security and welfare measures equally for all citizens for eternity for U. survival and development to the utmost.

All the citizens are to follow, act and behave in full consonance with the U. law.

Thus all the necessary ways and means are assured and reserved equally for every citizen. None can snatch, steal or sobotage the legitimate share of a citizen. Any citizen can avail of it any time for the asking.

So there is no need of serious jostle, clamour, and scramble and use of other vicious devices to secure these easily available means and chances as in the case of air and water.

If some individuals use vicious devices like violence, intimidation, deception, robbery, disturbances and disorder, etc. it will create commotion, difficulties and dangers for the whole locality. The neighbours will raise hue and cry, assault, arrest and even bit him to death.

Under the patternal rule of the positive system there is no reason for fomenting troubles, making complain and blaming others and the Govt. unduely for one's shortcomings. The people and the Govt are prepared to consider all problems if any sympathetically and mitigate them calmly and smoothly.

So making irrational agitation, complain and criticism of others for one's ommision and commision will tend to expose one's incapability, idleness and idiocracy and madness. It will invite humiliation and troubles to oneself.

Further, socially, economically and politically it entails a great loss of precious time, labour and resources of the people and the country.

Hence, vices are sterile, ineffiective, impractical and harmful to all. They have no role at all except for using as deterant and corrective step in rare cases.

Virtues — In this scene of the prime stage of the U. the righteous principle and means have come to play their destined role of transformation, healing, creating and building paradise on earth.

It proclaims that in this new age all the denizens in this U. and world will flower and prosper spontaneously to the zenith as per one's capability, effort and choice as in spring and autumn.

There will be no more problems, fear, doubt botheration, tear and cry from wants, hunger, difficulties and dangers for survival and welfare for all times to come.

Destiny lies in one's hand. It in for the individual to make or mar it.

So, in order to attain the cherished goal rapidly by making progress by leaps and bounds, every citizen wants spontaneously to work hard devotedly, single-mindedly like the bees and ants in the choosen field, in peace, order, unity, co-operation, love, truth, humanity, honesty, loyalty and discipline.

Every member dislikes vicious means like violence, intimidation, disturbances, disorder, interference cruelty, hatred, falsity, inhumanity, infidelity indiscipline, dishonesty deception, hypocrisy, envy, disunity and non-co-operation, etc. Vices incure loss of time, labour, and resources as they are harmful and distructive to peace and prosperity.

In short, the people have chosen to adopt virtues as they are beneficial to all, and avoid vices as harmful to all spontaneously and uniformly. In this positive system the conflicting self-interests have come to reconcile harmoniously and embark on the same boat.

Favourable conditions have compelled them to think, speak, act, behave, fight and defend for U. welfare and take the same interest, risk in the same direction. The entire nation or humanity stands to gain or loss, and sink and swam together and not separately.

Effect - Advantages — The avoidance of vices, has eradicated the conflicts, clashes, difficulties, dangers, enmities and other human problems caused by the use of vices in the infant system naturally and automatically.

The conscious observance of virtues has brought about lasting peace and prosperity for the entire humanity materially and spiritually for all posterities to come. The whole mankind is now transformed into the fold of friendship, well wishers, and fraternity of a single U. family.

In other words, the righteous means generate only advantages and not problems of the present human systems.

New problems — The likely problems that may arise in the adult system on reaching maturity may be

monotony of existence in having no problem, the desire to discover and invent new things, ideas, specy laws, science and technology, exploration and mobilisation of space and planets, and conquest of new fields and the current imposibilities etc enllessly.

Adult Means — Adult or righteous means are creative and healing weapons for humanity- It is two edged sword. It benefits all the use's and the receiving ends. It never generates harm to any person.

Policy — To secure and incrcase one's self-interest the best policy is to improve and invigorate the plight of others, to help, and guide others with love, truth. humanity, compassion and honesty like brothers and sisters.

To hate, ill-treat, exploit, injure and weaken others is bad policy harmful to personal and social wellbeing.

Adult - Means - Religion, God— These right eous means - love, truth and humanity, etc, are the characteristics of God.

It is quite evident that this manhood system fully implements the moral principle of religion and the gospel of God in practice.

The favourable environment generated by of the Adult U. ideology is the sole deciding factor to follow this divine counsel. Presence of the U. rule compells mankind to observe this moral means, and its absence forces men to abandone it physically, mentally and automatically.

Means — Therefore, it is futile and irrational for the leadership merely to explain, appeal and advise the masses to behave righteously without creating the necessary conditions. It is like asking the people to fly to the moon and mars.

The people are innocent and guiltless. It is beyond their power to observe particular law intentionally. Human mind and behaviour depend on certain condition. They are simply following and acting the system of a given law like the vehicle or animal.

The responsibility for the prevailing state of affairs lies on the leadership in particular and the intellectuals in general. It is their sacred obligation to enlighten the masses and create the necessary conditions.

If the favourable conditions of the manhood U. system are introduced the people will behave righteously, and lasting peace and prosperity will prevail naturally and automatically without persuation and advice.

And if the infant system is adopted, naturally wicked behaviour, chaos and crisis will obtain There will be no virtue, peace security and happiness in spite of hoary and alluring orations and reasoning as in the case of engines and beasts.

The laws of physic, chemistry and biology are the specific and fundamental laws of nature and God. They govern all the living and non-living things

including men in this world. Though man is gifted with high reasoning faculty, the nature of his mind, thoughts, deeds and behaviour is ultimately controlled and guided by these particular laws.

For instance — It is the law of nature and God that fire is hot, it burns and emits rays: It will not be cold like water. Water is cold and it can extinguish fire. The seas and occens do-not, and will not burn.

Hungry beasts will behave more wickedly and ferociously, and will attack, destroy and eat any readily available things, They are not like the contented animals.

Means — Men are bound to accept and not to defy and alter this fact of the natural law. Natural law is ultimate, supreme, inviolable, unalterable, timeless and boundless.

Thus, the law of nature states that men should adopt the manhood U. system to turn human nature righteous, ard secure lasting peace and prosperity. Defiance of ths law will lead to vices, chaos and crises endlessly in penalty.

Liberty - Definition — Liberty-the freedom of movement, functioning, living, expressing, enjoyment and development-is the right and previlege to utilise the power and potential of the denizens and the favourable external conditions to the fullest extent for U. welfare.

It is evolved by nature and God at the time of creation. It is endowed uniformly sight all the denizens to work the matterial body like the engine or vahicle. So it is natural, and divine birth right.

In other words, it is the right to perform the given role 'in the alloted time to serve the assigned purpose.

Liberty — Without liberty no denizens can move, function, develop and accomplish the assigned rale in the limited time. Life and creation will prove useless and meaningless like a vehicle:e or spacraft that has failed to function properly. Or it would be like an undeveloped seed, egg, moon, mars and other planets. Denial of freedom amounts to destruction of life or soul.

Freedom exists potentially and dormantly in all the created things as in seed and egg. For its proper growth and development also favourable environment is provided by nature and God. The question is whether it is properly exercised and developed or restricted by artificial barrier.

Infant Liberty — In the childhood stage the U. law did not appear and function properly on account of the immaturity of the gravity forces. It could not govern, and regulate the erractic exercise of liberty by the denizens uniformly and harmoniously within the desirable limit, course and direction. There was no U. traffic law.

So every citizen was compelled to use liberty and function irregularly, unsystimatically, unpredictably, independently, and extremly without restriction, and fixed direction for survival.

Effect - Problems — In consequence, there occured frequent conflicts, clashes, explosion and absorption. The big and strong could exploit, usurp, deny, disturb, snatch, inflict and destroy the rights and liberty of the weak and small by all sorts of vicious means as much as they can.

The poor masses had little or no rights and liberty, Their liberty is to follow and serve the mighty force faithfully like dumb animals.

In action and reaction human energy, power, time, labour, and resources are utilised more in making weapons of war and in damaging and killing wrecklessly each other. This life and world are turned into battle field continuously.

The vast potential and resources of the masses and nature are under-utilised or not used for development and human welfare.

As a result, there is less of efficiency, production, income, profit, living standard, progreess and civilisation. The frightful atmosphere of scarcity, shortages, wants, hunger, tear, cry, discontentment, poverty, unemployment, disease, uncertainty, insecurity, fear, doubt and anxiety grip human

mind and activities. Feudalism and old capitalism and the current system of the poor countries come under the parameter of the infant liberty.

Adult liberty — Under the manhood U. system the central Govt. strictly observes the U. law, and governs and regulates the exercise of liberty harmoniously for U. welfare. No citizen now can function independently and erraotically, and deny deprive and injure the rights and liberty of others on any excuses.

Features:— In allegiance to the U. law liberty is granted and recognised as fundamental right of the citizen. It is welldefined and clear out. Every citizen is assured of the full scope to develop his or her talent and potential to utilise the given favourable cnrisonment and perform the given role so as to secure the highest living standard and glory according to ones.

capacity, evdeavour, and choice in consonauce with the social wellbeing.

Limit — The exercise of this liberty is to be moderate and balanced within the high and low bound. It is to be used within this limit, course and direction of the autonomous area. No one is to use this liberty either more or less than this limita tion to avoid conflict and clashes.

Within this limitation of the jurisdiction, there will be differences in degree in the progress and

wellbeing of the citizens due to differences in personal conditions - ability, effort and desire etc. But there will be uniy, similarity or equality in kind and principle - that is, in enjoying, the opportunity to use liberty for attaining ones welfare above the poverty level.

Effect — Thus, every citizen including the weakest and poorest-is ensured of protection from external assault, interference and violation of one's liberty. Moreove, they are guaranteed of equal chance and full scope to develop themselves to the utmost.

So there will be no more conflict, clashes and problems. Natural and human resources, talent, time and labour will be fully and properly mobilised for U. welfare. There will be staggering production, income, progress and happiness matterially and spiritually for all for eternity.

Equality or similarity is the main feature of the universal law and inequality or differences that of the autonomous law.

As mentioned earlier under the manhood U. system there are two kinds of laws - (I) the uniuersal law and (II) the autonomous law.

Jurisdiction and style of functioning — The U. law governs and regulates the entire universe and all the living things in it uniformly. The maker, executer and judge of this law is God.

Illustration- God has created and provided all the living and non - living beings with physical body, form, figure, soul, power, energy, rights, liberty, favourable circumstances, essential requiriements, means and apportunities equally for U. survival and welfare. Thus he governs, regulates and looks after them like his children uniformly without distinction with love, truth and humanity for U. welfare.

Equality. — It is quite clear that in this act of creation and treatment there is similarity or equality in kind which serves as the bond of unity and link for all the created things.

This equal treatment and provision for U. welfare are the symbol and evidence of U. love, truth, and humanity displayed by God for his children.

This generousity is the singular characteristic and role of God and his law, It forms the factors or causes for cosmic unification, partification and contentment of all the species and denizens,

The Autonomous law — The autonomous law and power originate from the U. law. It is granted to the various spceies and individuals to adapt to the different local and personal conditions for survival.

Jurisdiction — It governs and applies to the particular unit or area only, and not to other species. It is to operate within thc given limit of the

autonomy, and the framework and regulation of the U. law harmoniously. It means that it should observe the U. law completely in governing and dealing with other fellow citizens in its sphere with equal love and affection.

This autonomous law of a particular specy or unit is not suitable and conducive to other units. So, it is not applicable and acceptable to other species or areas on account of the peculiar circumstances.

But within the autonomous area every member will have the right to secure help, guide, means and apportunities for sustenance and development on equal footing for starting life in general. The central constitution will guarantee it. This is precisely what is meant by equality.

Differences -- Nevertheless, while enjoying the means and chances uniformly in obedience to the U. law every person will have the right and liberty to develop his or her talent and utilise the alloted resources and opportunities to the utmost according to one's capacity, endeavour, and choice to perform the given role in the given time.

The level of progress and enjoyment of the facilities will be naturally devergent in degrees due to defferent personal conditions.

This defference or inequality is the unique feature of the personal or autonomous law. There can be no equality or identity in this minor aspect of the individual sphere or character as there can be no similarity in personal circumstances. It is santified by nature and God.

Limit- However, this difference or inequality should exist and function not extermely but within certain limit in moderation and balance. Excess leads to injury to all. Similar treatment and provision of the principle of U. law constitute the minimum level below which no member shout fall. The maximum limit is to be determined by the reasources, inequality, culture and tradition of the people and country. No one should rise more or fall less than this bound. This limitation is, however, flexible in adjusment to the changing circumstances,

Thus, the U. law stands for unity in the midst of diversities. There prevails the differences, inequality, disunity or divisions of the autonomous laws within the parameter of unity, uniformity and equality of the U. law.

Definition - Thus, equality means the observance of the U. law i.e. similar treatment and provisions such as assistance, guide, means and opportunity for earning livelihood and development to the utmost to all the citizens equalitty with love, truth and humanity.

There should be no distinction and discrimination in these respects on any ground. But it does not mean getting of award in the same scale for the different telents and works.

Inequality relates to the adoption and protection of the autonomous law. It means the recognition of the prevelance of development and enjoyment of the fruits of ones talent, labour and choice in varying degrees, because of the peculiar personal circumstances, ability and efficiency and labour etc. There can be no equality in this personal or autamous sphere.

In short, equality means uniformity in obtaining the means and chances for survival and development identity of rewards for the performance of same work with equal efficiency and production, and different award for divergent talent, labour and choice. It does not mean same fruits for different talents, work and will.

Effect - Uniform treatment and chances for survival ensures social justice It eradicates unemployment, poverty, discontentment, diseases, illiteracy and other problems.

It is the invariable sign and evidenee of U. love, truth, humanity, unity, eternal peace and prosperity.

The natural and human resources will be fully utilised and developed. There will be bountiful production of all kinds of goods, high income, living standards and happiness for all in general.

Infant Equality--Under the infant system there is no equality but inequality only as there is no universal or central rule but only the autonomous rule. Any other agency does not exist to govern provide the required means and chances for sustenance uniformly with love and affection.

In other words, the parents or guardians do not exist to look after the children. Absence of the U. or central ruller means absence of all its benign power, role, features and virtues like U. equality similarity, justice, wellbeing, liberty, unity, peace, love, truth and order etc.

The reign of the numerous autonomous Govts. and individuals as sovereign means sharp emergence of their power, rule and features such as inequality, difference, injustice, disunity, hatred, falsity and inhumanity, etc.

Every unit and denizen has the right to do anything in any manner extremely and violently injuring others. There is no unity and harmoy but only diversity, chaos and confusion. The same result and problems of the infant liberty follow.

Limit, Balance & Path Infant system--Under the infant system there is no U. ruller and law to regulate, controle, restrict, moderate, guide, unity, co-ordinate and harmonise the diverse ways of functioning of the gifted power, energy, right, liberty and behaviour of the denizens.

There is no set limit, balance and path, and no U. traffic law and conductor of the U. orchestra. Every citizen is free to take any bound, balance, road and direction as deemed desirable for personal interst. One can function, move, behave, live, enjoy, eat, drink think and speak in any manner indepedently, erractically, extremely, abruptly, irregularly and unpredictably regardless of the consequences.

In consequence, there arise chaos confusion, conflicts, dangers, difficulties and sufferings for all humanity concerned continuously.

Adult U. System--On the other hand, under the adult U. system there exist the U. Govt. to control, regulate, restrain, balance and direct all the denizens in general uniformly, physically and spiritually.

It is supreme, ultimate, inviolable, unalterable, timeless and boundless. The autonomous units or denizens are not independent but subbordinate. They can not defy, change and question the U. rule. They are bound to observe the central rule, and act, behave systematically, predictably, harmoniously and faithfully within the set limit, course, manner and framework of the U. law.

However, though this limit, balance, and path are identical in general as U. law, they are different in degrees for every autonomous specy or denizens owing to divergent conditions. But this

differences exist within the limit of the autonomy.

Barring God and his law all the denizens are limited in time, space and power. All are bound to follow the U. traffic rule and function in tune with the U. conductor of the orchestra.

Result-No conflicts, clashes and dangers, but eternal peace, security and happiness.

Plan--God has grandiose plan for U, welfare. According to the design of this plan, this boundless universe and all things in it are created and manifested.

In a sense, this mesterious Universe is a stage of drama to display the divine scheme of things. The denizens are mere actors created to perform the assigned role in the given life time. They are endowed with various shapes, sizes, power properties, rights, duties, reasoning faculties, and all the needs, means and chances suitably to enable them to perform the diverse roles properly and harmoniously.

The denizens are to take birth, growth and death, and to move, act, behave, enjoy, think and speak in the ways and manner prescribed in the plan of the cosmic drama.

In this world, mankind is gifted with the most beutiful form and figure and the best thinking power for special reasons and purposes. He is assigned with the grand mission and role of king among

the species and entrusted with the sacred law and ideology different from that of other species,

Therefore, on earth man is to live, think, behave act and enjoy life happily and righteously like a royal family or class among the created things, or like a gardener of the Eden garden or like a shepherd of all other living beings. He should look after the wellbeing of not only the entire humanity but that of the other species as well like the eldest son.

It is the sacred obligation of all the individuals or species to contribute ones mite to the Un . welfare in accordance with ones ability, effort and choice. No one should injure and exploit the less fortunate, innocent and righteous beings and species

This cosmic plan covers the entire Universe and all aspects and fields of life of all the species It includes sociology politics, economics, logic, reason, ethics, psychology, ideology, law, philosophy, religion, morality, geography, science, technology, architecture, medeine, knowledge, art, culture, games, sports, work and leisure, etc.

Features - The cosmic plan is ultimate, supreme, unquestionable, immutable, unchangable, eternal, masureless, boundless, omnipotent, omnipresent and omniscent.

The U. plan does not deal only with a particular aspect of life, e g. economic development, but all other spheres of created things.

If ma n wants to know anything about any specy he is to refer to the particular law contained in the U. plan. It will clearly reveal as to how to find, develop, improve, heal, solve problems, build, substitute, destroy, discover and invent new things, process, laws, science and technology, etc.

2 divisions - The U. plan is divided into 2 classses in all fields - (1) The infant U. plan and (2) The adult U. plan.

Under childhood system, there is no U. ruller and plan. So the autonomous plans function independently, extremely in conflict and clashes - in all activities of life for personal gain, pleasure and profit,

But under the adult system, the numerous personal plans work harmoniously within the control of the Central Govt.

Political plan has been described previously in the U, ideology. Econmic plan also was explained earlier. However some more points will be claborated as relevent to this chapter.

Infant Econ. plan -

Under the infant system, there is no U. rule and U. economic development plan for U. welfare but only autonomous rule and plan for personal gain. The ruller does not make law and plan and perform beneficial role for the good of all but for wellbeing and profit of the rulling class only.

The Govt. does not mobilise and distribute equitably the national resources to every citizen. It does not provide assisstance, (financial & matterial) guide, means and chances equally to every member to develop talents and secure decent living standard as per ones, ability, labour and choice.

But it does offer discriminately these facilities only to their kith and kins and friends. The legitimate share of the masses are thus denvied and deprived on some excuses.

The people do not get the benefits of the economic planning from the beginning to the end continuously, They secure only the rejets and left over as their share like the beasts under the tricken down theory.

But the underfed masses bear the major burden of the country's development as dumb workers in the fields and firms through rain and sun in peace time, and patriotically fight the enemies in times of war.

For this dedicated service and sacrifice the workers are poorly awarded with bare sustenance and taught to suffer for the glorification of the motherland and God.

The seething masses are alienated and turned into indifferent spectator. Their plight has gone down deeper and deeper from bad to worse year by year due to denial of their share of the national welth and unjust reward for their toil. Whereas the previleged class is rising richer and richer because of the unjust monopolisation of the national wealth and opportunities and not because of superior capability.

Thus, under the infant system, the ruller and every other citizen think and plan independently and surreptiously to enhance and strengthen their personal gain, power, prestige and welth,. and to weaken, impoverish, damage and destroy others.

Every member implements the schemes extremely, whimsically, hanghtily in conflict and contradiction without restrain and consideration for others.

The result is over and under--production, unemployment, low income, living standard, poverty, miseries culminating into social, economic and political crises and upheavens. It incurrs gross waste of time, energy and resources of the people and the country.

Central Plan -- Jurisdiction -

On the other hand, under the manhood system the U. rule and U, plan prevail supremely for U. welfare, that is, the central Govt, and central plan exist and function really for the wellbeing of the people,

Features -

The central plan is ultimate, unquestionable, inviolable, unalterable, eternal, boundless, omnipotent, omni-present and omniscent.

The central rule and plan represent similarity, equality, justic, unity, U, welfare, love, truth and humnnity in general. It governs, treats, provides and distributes all the necessary help, guide, mens, chances and resources of the country equally and uniformly in general to each and every citizen without discrimination,

The atonomous plan -

Jurisdiction - The numerous autonomous (personal) plans do exist but do not work] independently and erracrically but subjectively and harmoniously within the limit and control of the central plan.

It affects only the particular autonomous unit only. It does not disturb or interferes in others spheres.

Features -

Within the given upper and lower limit in the area of the autonomous plans there may be differences and inequality in the progress and achievement in varying degrees due to the divergences in the personal ability, labour, choice and other conditions.

The principle of the central plan regarding equal destribution of the mens and chances to every citizen is observed uniformly by all the autonomous units in their jurisdictions. This constitutes the minimum bound granted to enable every citizen to develop and enjoy life to the utmost.

As a central law this principle can not be denied, deprived, defied and mended under any circumstances by the autonomous power.

After satisfying the allotment of the minimum share of every citizen in the country, the surplus resources and fund, if any, are to be apportioned more to the more capable men proportionately as per, their need, talent, energy, choice and resources. It should not be taken excessively and unduely by one or few.

Thus equality and justice lie in securing the means and opportunities uniformly at the law limit.

Differences appear in obtaining greater share of the help and resources in addition for making better progress in utilisation and getting higher reward for ones talent, swet and toil.

It is evident that autonomous plan represents differences, inequality, division, disunity and self-love within the U plan.

Adult plan indicates unity in diversities harmoniously.

In the childhood plan, there is no central plan, but only autonomous plan. So no equality, uniformeity justrec and unity, but only differences, inequality, injustice, disunity and divisions. They function in conflieet and clashes owing to the absence of central control.

Thus, under the adult system, the ruller thinks and makes comprehensive plan and performs healing and creative role for the welfare of not only the rulling class but of all the denizens nniformly like the enlightened parent.

The Govt. explore, develop and utilise the whole walth and resources of the country equitably and justly for all. It provides the help, means and chances uniformly to all citizens. The previleged class can not monopolise the resources exclusively and deprive the masses of their due shares.

The high and low bear the burden of the nation and receive fair reward (wage, profit) and penalty equitably and proportionately. They stand to gain and lose according to their ability, effort and choice.

The poor multitude will be no more passive spectator. They will participate equally and enthusiastically in the nation building works in their chosen field. They will get the benefit of planned development directly from the beginning of the plan to the end continuously. They wili never fall below poverty line but rise upwards steadily. There will be no striking differences between the rich and poor.

Manner of working—

Every citizen will become fully enthused and eager to utilise the alloted means and opportunities fully to fulfill his or her aspiration at the earliest. He or she would like to work hard, devotedly, faithfully, honestly, politely, peacefully, orderly, smoothly, concertedly and harmoniosly.

The citizens will feel proud of the system and nation, and contribute their mite to the social and global fund to make their nation strong economically and militarily, and secure a place of honour in the galaxy of nations.

Effect—The advantages of this adult planning is that there will be no more problems—conflict clashes, difficulties, dangers, discontentment, unenployment, staration and crisis etc,

In place of the vices, there will arise virtues, high production, income and high living standard lasting peace, prosperity and contentment matterially and spiritually.

Conclusion—Infant System—

From the above analysis it is quite evident that the very nature and mechanism of the infant system and every article and aspect of it are inherently and pervasily deffective, stale, harmful and suicidal. So it is bad, wrong and unjust for human welfare materially, morally and spiritually.

It generates only problems, difficulties and dangers, and not good for mankind as a whole, At best it yeilds some tainted benefit to the vicious individuals temporarily but eventually they also suffer, lose and disappear prematurely in action and reaction.

It has no intrinsic capabity and means to heal, and alleviate the sufferings, and remedy the problems permanently. It can never bring about peace and prosperity and fulfill the long cherished aspiration of mankind at large.

Indeed, this childhood system is the proverbial pandora box and a fcctory that produces all sorts of evils.

It is the system of Satan, devils, gaints, Ravana, animals and hell, and not of men and God.

Infant System --

Under this negative system, human nature, behaviour, ways of life and functioning are bound to be unrighteous, immoral and irreligious because of the impelling evil circumstances. So humanity is pre-ordained to be unfortunate and miserable, No way out.

All manners of thinking, ideas, complains, reasonings, arguements, critisms, discussions, deliberations, measures, suggestions, prayer, view, judgement and actions within the range, knowledge, spell and influence of the infant system are all meaningless and futile excercise. They can not mitigate the human agonies and solve the problems as they are based on erroneous, narrow,

one-sided and short-sighted diagnosis and prescription.

Example—

Human history has unmistably proved this fact. All the human ideologies and systems to date belong to the category of this childhood system in varying degrees.

The earliest systems of feudalism, aristocracy, monarchy and classical capitalism -- are exactly the prototype of the immature system. They died natural death of their own eveils through violent social upheavals,

The various systems of the countries are little or no better than the infant or old system They are overwhelmed with the same old problems plus new ones.

Instead of decreasing they multiply acutely in all aspects and directions nullifying all measures adopted.

Barring India, in most of the developing countries these chronic problems have been exploding and swallowing the Govt,s repeatedly, To day these giants are stalking menacingly to wreck and ruin even the advanced countries and entire humanity in general.

Whatever achievements made by the industrialised nations are not due to the adoption of the infant measures, but that of the so-called socialist measure. Socialism contains larger ilements of the mature U. system than capitalism. Yet the prevailing socialism too falls short of the full-fledged U. system. It has insoluable problems.

The eternal solution for the present day systems is to be found in the observance of the adult U. system completely.

Cunclusion—on--Adult U. System —

On the other hand, the manhood U. system is the heale, creator and builder. It is timeless boundless, flawless and infallible. So it is good, right and just perfectly and intrinsically.

It has the mysterious power, so to say, being the true version of the divine counsel, to rectify, improve, reform, enlighten, strengthen and enrich all the living and non-living things, and solve all the current problems, difficulties and dangers creatted by the infant system, and soothe and alleviate the human sufferings, agonies, tear and cry on this earth as explaind above.

It will bring about eternal peace, prosperity, happiness matterlally and spiritually for the entire nation and humanity, and fulfill the im-

patient aspirations of the new generation harmoniously,

It does not and will never fabricate any problems, troubles and discontentment for any individual or class. It is flawless and infallible.

Only as a corrective measures it will impose reward or penalty proportionally to bring the violators into the mainstream of the Universe.

It is, thus, the ultimate and perfect system of the millennium and paradise on earth urged by God for observation.

CAPTER VIII

SOLUTION OF WORLD PROBLEMS

Since human problem are generated fundamentally by the prevailing ideologies it is necessary to analyse the current ideologies in the light of the infant and adult systems to find out the extent and nature of their shortcomings that breed the evils.

Then to rectify the drawbacks and eradicate the ills permanently the adult U. system has to be introduced partly or wholly as per the requirement. This positive system is the basic and last answer-panacea-to solve all problems forever. There is no other comparable means.

And any kind of problem, Satan and evils in any form and guise will not be able to continue defying persistently the healing touch of this divine system any longer. At its healing touch all the evils will vanish naturally for certain.

So, human mind and heart should be prepared to entertain and introduce this ultimate system as early as possible without the least reservation.

Today the entire mankind following all shades of idiologies are overwhelmed with insoluable problems of all sorts-economic, political and social. All the conventional measures adopted exhaustively heve signally failed to produce a gleam of hope. So wapons of new system have to be found out to tackle the formidable challenge of the time. This new found wapon will be the divine system the adutl U. system. It will be like the divine bow which was bestowed by God upon Sri Arjun of Mahabarata to conquer the world in order to salvage mankind. There is no other alternative means.

There are two kinds of basic causes natural and human--that pose difficulties and dangers.

The natural factors consist of flood, draught, epedemic, earthquake, volcano, and cyclone etc.

The human causes are produced by the wrong adoption of the infant system. This human factors are more important than the natural causes. The erractic natural forces can ba regulated and mobilised to a considerable extent for constructive purposes.

For the sake of closer scrutiny the prevailing human systems may be roughly classified into three divisions, namely —
(I) The Ideology of the developing countries,
(II) The Ideology of the industrialised capitalist nations and (III) The communist Ideology.

Observation — It will be seen that in the ultimate analysis the current systems belong to the infant system in reality in various proportions.

In almost all the articles of the three systems the negative features of the immature system are prominent. The various shades of the synthetic systems of the deloping nations are the worst and those of the industrialised capitalist and communist countries are far better.

So all the three systems have more or less the same kind of problems. The differences are in particular aspects, dimensions and acuteness. The ills of the young countries are most serious and chronic, while those of the advanced societies are lighter.

Result — The varying degrees of deffects of the systems indicate the different scales in the ladder of civilisation, achievement, living standard, knowledge, outlook, mentality, human nature, behaviour, ways of life and activities, etc.

In all respects the third world countries sustain and move paralytlically far behind the industrialised nations.

Merits —

However, by and large, the existing systems have remarkably fulfilled their roles in the given limited time. They have brought mankind to the threshold of paradise.

Now their time has come to the end. They have grown to old and weak; can sustain and work no longer, following the natural law of birth, growth and death. All things and beings are limited, temporary and mortal in this world except God and his U. law.

Now they wish to bow out of the scene in good grace, and bid farewell to the new generation.

They wish to bless the promising posterities to successfully reconstruct a novel civilisation-paradise on earth - by observiug the positive divine law-ideology - comprehensively in the true sense and spirit of the terms as promised by God long ago.

Only then, all the children of God—the entire humanity - may live righteously in eternal peace and prosperity as brothers and sisters of the same family, system and U. Govt. And so will rest the souls of the departed in heaven.

Mankind should look forward beyond the past ommissios and cymmissions. For it is natural for men to err, particularly so under the faunlty system of infancy. All are the children, and victims of evil system and environment.

Now let us examine the existing three systems separately so as to find out their shortcomings and effect or problems generated. The mixed system of the developing countries will be taken up firt as it is in the most serious condition.

3rd World Spstem —

These developing nations include the whole of central and South America, Africa and South East Asia covering India, Pakistan, Nepal, Bangladesh, Sri Lanka, Burma, Thailand, Indonesia, Malaysia Philipine right.

These poor nations appear to introduce vaguely the elements of capitalism and socialism,--that is, public, private and joint sectors in various degrees, But in reality, they are the exact duplicat of the infant system by the standard of the present day circumstances. They are old capitalism in modern version.

Real features of Socialism -- Now let us explain how far and how much the system of these poor nations depart from socialism in the real sense and spirit of the term.

The main factors of socialism are nationalisation, ownership, control and distribution of all the means of production, national walth and resources by the people for the welfare of the peole.

e.g.—all industries, laud,agricuуture, minerals and communication etc.

To attain this social objective the economic and social rights are to be provided fvlly and ensured equally as fundamental rights for all citizens without distinction for all generations to come.

These economic and social rights include the right to :--

(a) Job, ways, means, help, guide and opportunities for earning livelihood, development of talent and attainment of high living standard, and contribution of one's mite for social welfare;

(b) Maintenance allownce for the unemployed, children, old, sick, weak, helpless and infirm;

(c) All kinds of assistance matterial and financial for self employment;

(d) Comprehensive measures of social security, welfare and insurance. etc.

These socialist steps and principle will ensure equality, social justice, lasting peace, prosperity and happiness for the entire nation and humanity.

They are the genuine act and testimony of universal love, truth, humanity, compassion, honesty and loyalty to real religion and God.

3rd World —

Socialist Elements -- Presence of socialist measures and principle in the 3rd world countries in general are --

(a) Some heavy industries, banking and financial institutions, minerals, communication and other big projects, etc. in public sector;

(b) Co-operative and joint sectors ;

(c) Social welfare and security masures and insurance concering health. education, old age pension, art and culture, game and sport etc:

(d) Assistance for self-employment.

(e) Economic right. to job and maintenance allowance.

Observation—

The few public sector industries, projects and utility services banking and financial institutions etc. are in name owned and run by the Govt. constituted by the elected representatives of the people for the benefit of the people. But in fact, the rullers appoint the directors, managers and officers from the narrow circle of the previleged class, friends, relatives and the party in power exclusively to serve their personal interests mainly

Loan, credit and contract works are granted easily and libeally to the influential class and friends on manipulated terms. But high barrier of inaccessible terms and canditions is imposed for the rest of the people.

Result — inefficiency, corruption, dishonesty, hypocrisy, indifference, misuse, mismanagement, misapropriation, loss and suffering for the nation and the country.

The functionings of Co-operatives are dismal failure for all practical purposes due to conflicts and contradictions of the various self-intrests and absence of U. rule.

The social welfare measures adopted are minimal, nominal, too little, too inadequate, discriminatory and prejudicial, So is the assistance for self-employment scheme.

Of most importance is the conspicuous absence of economic right -- the heart and soul of the constitution of any system.

The right to job, means and chances for survival and development are not provided equally for citizens in the poor countries. They are not recognised as basic right.

This right is at the mercy of the rullers. As such it is monopolised by the previleged class.

The whole machineries of the Govt. are put to play to safeguard and enrich the sectorial interest of the dominating class.

The economic development plan and the law of the land are conceived, framed, judged and executed in favour of the elite class.

Effect — The overall result of this difficency is that natural and human resources and potential remain under utilised and non-utilised. It has led to low efficiency, production, income, living standard, seearcity, shortages, inflation, unemployment, poverty and miseries. Eventually the anger and frustration of the people and the youth in particular have come to express and challenge the system openly in the form of political and social crises, upheavals and vices as the means of last resort.

Conclusion -- Thus, it is guite evident that the so-called socialist design of the developing societies runs short of the genuine socialist principle. True socialism alleviates the sufferings of the seemering masses ano raises their living standard mi substantially and visibly. It is proved by the inspiring example of the advanced capitalist societies and communist nations.

But this so-called socialist pattern of the developing countries produces adverse effect on the people. In spite of the long years of indepen-

dence and planned development, the multitude have sank poorer and poorer while the rich have grown richer and richer. It is due to exploitation by the entrenched class and not by misfortune, nature or God. Precisely, the causes are the denial of the means and opportunities for the people, and exclusive monopolisation by the vested class.

Thus the so-called socialist model adopted by the developing nations are too insignificant, trivial and meaningless. It is a fraud, pretension and shadow of socialism and a trap of satan and infant system.

It fact, it is the exact incarnation of classical capitalism and infant system in modern version and fashion.

The systems of the third world countries possess the same characteristics and potentials in all the articles of the constitutions,

All these points and their merits and demerits are already elaborated in the earlier chapters. No need of repeation here for want of space.

Solution —

Since the systems are intrinsically and thoroughly vicious they need total rejection and replacement by the adult system in order to solve all the evils permanently.

If the economic rights, the means, chances, the social security and welfare measure are introduced fully and comprehensively as basic rights, it is doubly sure that all the human probles will vanish naturally.

No sensible citizen will resort to vices—cruelty, falsity inhumanity, deception, dishonesty, disloyalty violence, disturbances, robbery, murder, terrorism, separatism, communalism, dowry harassment and other anti— social activities.

There will be no exploitation, extortion and forcible domination. Every citizen will be able to stand and face any challenge on his or her own.

Economically, there will be high efficiency, production, full employment, high income, living standard and happiness as per ones ability, effort and choice.

The industrialised Capitalist Nations—

These rich nations include U.S.A., Canada, Western Europe, Japan, Australia, and New Zealand, etc.

Their system is far better and much more improved than the old capitalism of the 3rd world. It may be called semi-socialism or new capitalism,

The traumatic experience of classical capitalism has forced them to introduce reluctantly and hesitatingly some of the elements of socialist principle honestly in varying degrees in the form of economic doctrine of J.M. Keynes.

As a result of this adoption these nations have made astounding achievement in science technology, and high living standard, and reached the pinacle of capitalist civilisation. To day they stand on the threshold of paradise

However, because of the slight deviation from the path of the adult universe, their system has taken ill beyond recovery. It can solve no more problems.

Their current problems are as follows --

Economically -- they are persistant unemployment, inflation, imbalance of trade, deficit budget, protectionism lower production, income erroding living standard, poverty, miseries and discontentment of the masses.

Socially they are child delinquency, drug addiction, communalism, terrorism separationism, nationalism, divoruce and emergence of vices like hatred, falsity, inhumanity incompassion, disloyalty indiscipline, dishonesty, robbery, murder, kidneping, violence, intimidation, disturbunces. interference, jelousy, disunity and non-co-operation etc.

Politically — Corruption, strike, agitation, instability and frequent changes of Govt, and party in power etc.

In the international arena the evils display in conflicts, clashes of national interests, disunity non-co-operation, disagreement. mistrust, protectionism, loss of foreign market, etc.

Causes — These evils are generated by the shorteomings in the current system as follows.

The elite societies adopted he socialist or the adult U. principle half-heartedly and incomptetely.

It is seasonal and optional. It is not recognised as permanent fundamental right as it should be.

In reality, the objective of the system is national welfare only in time of prosperity, and is self-interest in time of adversity. National welfare is not made eternal aim as it onght to be.

Similarly, the principle is survival of all for good time only and not forever. It is survival of the fittest or might is right in bad time.

So is the means and methods, used for survival. Righteous and religious means - virtues-like love, truth, humanity, compassion, fidelity, honesty, peaces unity and co-operation etc. are practised in times of commercial prosperity. But vicious and irreligions means such as hatred, falsity inhumanity, incompassion, infidelity, dishonesty, pypocrisy, envy, violence, threat, disorder, indisciple, interference, disunity, non-co-operation, disregard, double standard etc. are adopted in times of industrial depression.

The path is extreme, and confused. It departs from the middle path of the positive natural law.

There is no limitation of the high and low bounds like that of the manhood system for the high and low, and rich and poor in all shperes. The rich can rise sky high in welth, power and glory, while the teeming masses fall below poverty line and languish miserably. Monopoly restrition act is not strictly enforced in the national interest.

Liberty too is extreme and excessive. It is not fixed and balanced with equality. It does not operate within a given course, directoin and

the upper and lower bounds as desired. The previleged class can exercise it freely, can accumulate welth and power to any extent. This results in injury, denial and restriction on the liberty, equality and justice for the toiling masses.

Equality is also extreme and confused. It has no maximum and minimum limit as in the adult sytsem. It is too little or nill for the masses. The means chances for earning livelihood are denied or deprived for the people in bad time. They are thrown out of employment to suffer poverty and miseries.

Absence of national plan is the glaring evidence of the absence of the national walfare objective,. National destiny is guided by the autonomous or personal plan for self love and profit.

This leads to over and under production, inflation, deflation, and economic, social and political crises regularly.

Human rights in general are extreme, narrow; half-hearted and not clear-cut. Only political right libirty is granted as basic right outwardly.

The economic rights, the means and opportunities- for survival and development are not provided permanently as fundamental birth right. They are granted only seasonally at the sweet will of the rulling class.

Without economic rights, political rights are meaningless, fruitless and ineffective.

In good time when economic right is granted the people can enjoy their due share of the political right. But in bad time when the economic right is deprived political liberty turns. barren and futile. The peopte can not express, move, function and enjoy life as they like with honour. They have to discard and compromise human prestige and dignity for bare sustenance. Ultimately they have to resort to heinous vices at great risk knowingly but helplessly,

It is to be reminded that economic right is the sould of a system and the main principle of divine law. It ensures social justice and equality.

Its presence or absence shows unmistakably its observation of the divine law or not and its resultant reward or penalty,

It is to be pointed out that even this partial elements of this economic right is bright and distinctive feature of the new capitalism. And it is

the secret of their success and acheivement.

The main reason for the failure of the poor nations is the non-existence of this economic right even partially and temporarily as in the system of the advanced nations.

Conclusion — It is quite obvious that the industrialised capial'st system still runs short of the adult U. system in minor aspects. It is narrow, incomplete, one-sided, biased, and short-sighted in all the features.

Solution —

Because of these deficiencies it is suffering from the incurable ills. In order to eradicate these evils eternally it has to adopt the manhood U. system fully in the true sense and spirit of the law.

It is only one step ahead and within easy access for the advanceds nations. Only the political will remained to be mustered and taken up to steer the destiny of their nations and mankind in general towards the promised land of milk and honey -- the Eden Garden.

Mankind hope confidently that following their noble tradition, the pioneering spirit of the chooseen childien of God -- the enlightened nations-will

not falter from accomplishing their destined mission to lead and emancipat the simmering and confounded multitude at this most critical juncture in human history.

International Co-operation —

Adoption of the adult system is domestic concern. This alone is not enough to conduct the system successfully on their own by every nation rich and poor.

In the changed circumstances of the present age not aggression, war and interference but peace, unity and co-operation on global scale are necessary to resolve the current problems and differences for eternity.

The rich nations require the foreign market of the developing countries. And the poor nations need the surplus fund, capital, machinery and technology from the industrialised societies.

Without this co-operation for mutual benefit both the rich and poor nations can not solve their problems on their own.

International Agreement—

So, international agreement should be entered into to establish friendship and co-operation on the principle, terms and conditions of the positive U. system as under.

(I) The objective should be the attainment of mutual benefit, co-prosperity and U. welfar.

(II) It should be based on the righteous principles-virtues-like universal love, truth, humanity, compassion, loyalty, honesty, peace,

Co-operation, mutual respect for the unity, integrity, sovereignty, honour and dignity of each other nation.

(III) It should not be based on the unrighteous principle--vices--like violence, force, threat, aggression, war, interference, disturbances, sabotage, destabilisation, disloyalty, dishonesty, disorder, double standard, hypocrisy, envy, disunity and non-co-operation etc.

(IV) The terms and conditions of the treaty should not be harsh and detrimental unreasonably to any party but be beneficial to all proportionally.

The poor countries should be offered all kinds of assistance possible to the required extent. But they should be prepared to pay the reasonable rate of interest, prices and salaries for the loan, goods, machineries and services offered by the donor nations. There should be no insistence on concessionary aid and grant that will be harmful to the creditors,

It is to be pointed out that the infant system of the developing countries is inherently inefficient, corrupt, dishonest and unrighteous in general.

It can not and will not utilise the given aid properly for the benefit of the people. It misuses and misappropriates for the good of the vested interests. It fails to repay the debt timely and properly. Both the debtor and creditor suffer The prevailing experiences have proved it amply.

So, as pre-condition the developing nations should adopt the adult U, system comprehensively. Then they will utilise the aid righteously, efficiently naturally leading to lasting peace and prosperity for all concerned.

It may be asked if this kind of international agreement will not turn another Holy Allaiance of the Russian Tsar that proved disastrous failure. It is to be said that it was then feu-

danl and infant age. At that time righteous principle was ineffective and utopian. But the vicious means were realistic and beneficial.

But under the changed circumstances of the present time vices can no more prove effective and benefieial as before. The righteous and religious means will turn practical and beneficial unlike before.

Communism —

Like new capitalism, communism is also the child of classical capitalism, but with opposite ideology.

The acheivement of both the systems are more or less on the same level with the difference on opproaches. Their captains, the USA and the USSR are the two supper nations maintaining the balance of power precariously. Their systems are far superior to those of the third warld countries.

Like new capitalism it too falls short of the adult system in varying degrees, directions and senses.

So it is suffering from insoluable problems economically, socially and politically.

In comparison with the new capitalism, it is relatively lower in efficiency, production, income and living standard.

Now let us examine the communist system closely and briefly. as is being practised in the USSR.

As its objective it adopts the universal welfare fully, and truely for eternity without distinction. It conforms to the law of God and the adult U, system. It does not aim at self-interest alone mainly like capitalism.

It takes the principle of co-existence and survival of all high and low forever, and not the survival of the fittest only as in capitalist system.

To ensure the U. welfare it adopts rightly and judiciously all kinds of means fair or foul. It takes the righteous and religious means of love, truth, humanity and justice uniformly in governing the people and country. It is proved in practice and profession by the provision of the means and opportunities for survival and development equally for all citizens as basic right for eternity.

To defend the system against external aggression and sabotage, and to control, correct and deter the ricalcitrant citizens and violators,-it uses vicious means - like force, threat, hatred and inhumanity sternly as penal measures.

The U. law justifies it in the interest of U. welfare as is done by Shri Ram, Krishna and God himself.

However it assumes rather extreme and not middle path. It is more inclined to the left-equality-for the common masses, and less to the right-liberty-for the strong and previleged class.

Limit—The extent of limit is one-sided and narrow. The lower limit (equality)-poverty line is rightly imposed. This removes poverty, wants and hunger and unemployment forever.

But the upper limit is too low and too much restricted in all spheres.

The ideal course is the fixation of these high and low bounds in moderation and balance-neither too high nor too low in all spheres of human activities.

Liberty-- It does not take the middle course balance with equality as is desired.

It is extreme, one-sided, narrow like capitalism with a difference. As against capitalism, the scope of operation for liberty is too low and too much restricted in communist system as it stands till this day.

In capitalism the arena for liberty is too much, too high and completely free and unlimited.

However, it has correctly the minimeum limit permitted by the parverty line. Bnt in capitalism, this lower limit is temporary and seasonal like equality-the poverty level.

As a result of this insufficiency and suppression of liberty, the citizens were denied and deprived of the power, will, choice, incentive and enthusiasm to develop talents and potentials to the best, and to utilise the given means and chances fully to attain the highest living standard, wealth, power, glory and honour humanly possible for the good of the individuals' and society at large.

Conflicts and clashes have now arisen between the personal and social interests.

The promising youth were disenchanted with the system, and frustrated in not being able to fulfill their expectations and aspiration of the time and accomplish the given role in the given time even thougth temporarily as in the western capitalism.

They were bitterlly discontented matterially and and spiritualy in leading monotonous and obsolete ways of life and activities.

It has incurred irreparable waste of valuable natural and human resources, time and labour for the people and country.

In comparison with the W. capitalism, communist system is lower in efficiency, production. varieties, income and living standard, The main cause of this difference is the excessive repression of liberty in communism and unlimited presence in capitalism.

Equality—As in capitalism equality too is extreme, one-sided and narrow with a difference in communist system. It is too much, too flat though it Is accepted as permanent basic right.

In W. Capitalism, it is too little or nill, temporary and optional.

Limit—

In communism, the lower limit of equality is justly given and fixed uniformly and flatly. Thus it upholds the U. principle of similarity and unity in kind. It is proved by the provision of economic right.

In W. Capitalism, - This lower limit of equality is not granted as basic right. It is testified by the absence of economic right as eternal birth right. So it violates the universal law of equality, similarity, justice, unity and welfare.

Effect—The effect of the existence of the low limit (poverty line) of equality as basic right in communist system (USSR)-is that -it ensures full

employment and univeral survival and welfare for all times to come. No unemployment, poverty and miseries any time as in Capitalism. It vindicates the law of positive nature and God.

In the W. Capitalism, the absence of the minimum limit of equality and liberty (economic rights) have produced unemployment. poverty, starvation and other allied evils as recurring features in times of adversity. It departs from the natural law in evil times.

Upper limit —

And the upper limit of equality and liberty is absent in both the systems. In other words, the autonomous or particular aspect (or power) of equality - the differences--dissimilarities-is almost absent in communism and too excessive and unlimited in capitalism.

Citizens are not permitted to excercise freedom to develop and attain welfare to the maximum limit in varying degrees, as per ones ability. labour and choice in communist societies.

Result - Stunted growth, enforced idleness, lower incentive, dignity, enthusiasm, efficendicy, production, income and living standard.

Whereas in W. Capitalism this equality and liberty are unlimitted both ways. They can rise sky high and fall to the hell as per ones talent, effort and choice.

The effect is high incentive, efficiency, production, income and living standard etc.

In order to avoid the current evils and secure lasting peace and prosperity, -- liberty should exist and operate in balance and moderation with equality.

Within the lower and upper limit they should function freely in varying degrees, Then it will maintain unity in diversities splendidly.

The presence of that lower limit will mitigate unemployment and poverty in Capitalism as in Russia. And the upper limit will offer higher efficiency, production, living standard to communist societies as in W. Capitalism.

Rights -- political rights and liberty are provided substantially and tangibly by the ensurance of economic rights.

If the objective is genuinely for human welfare and not sectional interest, any means, principle or form of Govt. is justified, be it dictatorship or absolute monarchy like the absolute rule of God in this universe.

The shortcoming of political right is the excessive repression of liberty as noted earlier.

Economic Rights -- As regards economic right the communist system particularly in USSR has done well in introducing the economic rights social welfare and security mensures fully and comprehensively unlike the half - hearted and pretentious measures of modern capitalist societies.

It is the best and most distinctive feature and contribution of communism for human welfare quite different from that of capitalism.

It symlolises the heart, soul and jewel of a system and the integral part of God.

It makes a system meaningful, realistic, tangible, self-evident and altruistic.

It ensures social justice, political liberty, equality, love, truth, humanity, unity, peace and prosperity.

Plan -- Rightly, it has a central planning board and central plan to develop the whole country rapidly on a well-conceived plan, and to regulate and co-ordinate the various economic activities. Thus it obviates the economic ups and downs, unemployment and poverty etc.

But the current central power is too much and powerful so as to leave little or no power for the autonomous units and regions.

The Central Authority should confine itself to the central subjects uniformly in general. It should not interfere in the autonomous sphere of the units as the central law is not suitable and applicable to the different local conditions.

The autonomous authorities should be entrusted with the autonomous subjects concerned. The autonomous powers should function harmoniously within the frame - work of the central law.

Conclusion -- Thus it is clear that the communist system approaches nearer the Adult U. System - the positive law of nature - than the W. Capitalism in respect of the objective, principle, means, plan and economic rights.

But it deviates from the adult system to a certain degree and direction in respect of the path, political liberty, limit, equality and plan.

These deffciencies have generated the present problems as explained above.

Rectification of these short-comings as noted there in will bring it into full conformity with the positive universal system, and the current problems will resolve naturally by themselves.

The current policy of modernisation in the USSR is a step in the right direction of the positive universal ideology. It provides more liberty, equality, autonomy, incentive, dignity and greater scope for private property and market economy.

If sincerly and smoothly implemented it will make progress by leaps and bounds certainly, and turn USSR. into super giant nation.

It will inspire and enhance enthusiasm, hard work, devotion, honesty, loyalty discipline, unity, peace and co-operation; and heighten efficiency, production, income and living standard of the citizens beyond recognition.

Every citizen singloy or collectively will stand to gain only quickly and has nothing to loose and suffer.

Such good results have already been proved unmistakably by eperiences in Cuba and China.

So, the present set-back, obstactes - and criticisms prompted by the current inflation, shortages and explosive demand - is a temporary passing phase. It will not hinder the progress of the reconstruction work and should not dishearten the minds of the leadership. It will fade away naturally in course of time.

CHAPTER IX

CRITICAL EVALUATION -

Now let us take a bird's eye glimpse of this book with emphasis on its merits and demerits for critical evaluation.

The purpose of this booklet is to discover the fundamental cause of the insoluable problems of the current systems, to find out the ways and means to eleminate them permanently and attain lasting peace and prosperity - Paradise on earth.

In order to detect the intractable germs and causes it was found necenssary to re-examine the human Ideologies from a new angle by new methods and instruements, and contemplate on the law of nature and the working constitution of the heavenly bodies as hinted in the holy scriptures.

And ultimately it led to the revealation of two ideologies in nature (I) The Infant U. Ideology and (II) the Adult U. Ideology.

The structure, mechanism, system, nature, features, and the bright and dark sides of both thise ideologies were discussed in the preceeding chapters

colletively and separately in a fragmented way. Now they will be described briefly and coherently as commentary.

The infant system - is the autonomous or personal system, rule, law or plan functioning independenly and whimsically injuring all others for personal and sectional interest only. It adopts the vicious means and the principle of might is right.

It compels men to ignore and defy knowingly and Intentionally the positive law of nature and God.

It offers the sound reasons that the righteous means and principle of positive nature, religion and God are impractical, ineffective and fruitless for survival under the present system of mankind. They are utopian, mere ideal and fool's paradise to remain in the dream land never to be realized in this practical world.

Features --

It is intrinsically wicked, and irreligious in thought, words, deeds, behaviour, view, outlook and judgement.

It is narrow, one-sided incomplete, imperfect and short sighted.

Its typical features are differences, inequality, injustive disunity, divisions and disintegretation.

It is limited in time, power, and jurisdiction. It is temporary and changable.

It is unreal, artificial, superficial, pretentious, unpredictable and meaningless. It is a deceptive trap, lip-service, illusion and posionous flower.

Effect - It is destined to vitiate the whole environment, generate only incurable evils, misfortune and disasters ceaselessly.

It has not the power and potential to solve and improve its own body politics. Its role is only to breed, multiply and heighten the dimension and seriousness of the ills till explosion and death.

All the human systems from the begining of human race to this day belong to this cantegory of the infant system in varying degrees. They are approaching the adult U.system nearer and nearer gradually. Now they stand on the threshold of paradise.

But the shortcomings have produced the chronic problems. Hence human system and knowledge are still imperfect, incomplete, one-sided, narrow, partial and short-sighted. Men are still ignorant and in the stage of making despite remarkable advances in science and technology.

Divine warning --

At this point it is relevent to recall to mind the meaning and significance of Nebuchadnezar's

dream of image that occunred in the age of aucient Bablylonian civilisation. It means to indicate to mankind the fact that so long as mankind continue to observe the infant system in any guise they are bound to disintegrate into insignificant peces endlessly culminating to extermination by themselves naturally.

Occasionally God revealed through prophets to abandone this infant path to get rid of these evils and observe his counsel.

Advantages of Adult U System —

The adult U. system is righteous and religious. It aims at the U. welfare on the principle of love, truth and humanity.

It is intrinsically genuine, positive, regular and predictable.

It is ultimate supreme, undisputable, inviolable unalterable, incomparable, unparallel, matchless, flawless, infallible, timeless, boundless, endless, omnipotent, omniscent and omnipresent.

It is the alfa and omega of all things perfectly in tune with divine law.

Potential and role —

Its power, potential and mission are to heal, alleviate, improve, reform, solve and eradicate all the human ill and problems generated on | following the forbidden path.

Its objective is to create ideal thing, laws and environment to bring about lasting peace and prosperity Paradise on earth.

In short, its role is to do those things and tasks impossible to other systems.

All other systems are bound to follow it ultimately to alleviate their agonies partly or wholly. They can not exist for long in deviation from its path. There is no other option in this Universe and world.

It is the ideal and divine system-the millennium so long known to humanity as utopian.

It is perfect and flawless. It has no deffects and problems of the known human systems and future one by current standard.

It is infallible. It can do no wrong and harm to any one. It has the capability to do only the right, good and beneficial things, without discrimination and destroy the evils.

It will be unprecedented and matchless in its ability to make progress and achievement in discovery, invention, living standard, luxury, camfort, art and culture, sport and games, and civilisation in a very short time.

Adult Merits --

Every citizen will be able to develop his or her talent to the best and attain admirable level of living standard, power, wealth, glory, fame and honour hundred or more times than the current standard as per one's ability, labour and choice.

The secret of success and power of this manhood system is the divine principle of love, truth and humanity. It is guaranteed as fundamental right and implemented by the provision of all sorts help, guide, means, and opportunities coupled with the comprehensive social security and welfare measures equally for all citizens.

This economic right has ensured the object of U. Welfare and the principle of survival of all high and low. It has reposed the responsibility of human destiny on the individuals.

It will dispel the ever haunting fear, suspicion, worry, tear and cry from wants, hunger, uncertaintly, insecurity, enmities, dangers, difficulties, and contingencies physically and mentally for eternity.

It will make life care free, easy-going and go lucky. No botheration for material and spiritual happiness, tranquility and success.

The old nation of rare and good chance and luck in general as factor for success and prospe-rity will become obsolete. It will become ordinary matter of fact open and availiable to all easily all the time. Like destiny, success will depend on one's merit, endeavour and choice.

The banishment of vices will turn men righteous and self-controled, naturally. They will take the same risk and share joy and sorrow together. All of them will become well wishers, freinds and philosophers to each other.

They will be able to contribute their mite for social welfare, accomplish the alloted mission in the given time and thus fulfill their aspiration in life. There will be no reason for regret and repentence for missed opportunities.

Abundance –

There will be abundance of all kinds of goods industrial and agricultural as the system will gene-ralte ideally the most favourable environment like spring and antumn for spontiaeous and luxuriant growth and productivities

On its part, the Govt. will provide all the requisites financial, material and technical. And the people will response spontaneously with full zeal, loyalty, hard work, peace, order and unity like the bees and ants.

Economic — There will be far higher economy - (saving) in time, space, money, labour, resources, cost, maintenance, aud protection etc. in all aspects and processes of production and stages of growth because of the ideal conditions.

Large amount of fund will be saved from reducing the strength of the standing army, police and judiciary for constructive purposes.

Speed—Because of the presence of this exceptionally congenial circumstances, the people will be able to develop the country by great leaps and bounds. It will acheive the 100 years' progress of the current system in 10 years or so just as New Capitalism and Communism surpassed old capitilism of the poor nations.

Supermen —

In general human race will become superman in all respects, such as physical strength, health, longvity, capability, knowledge, wisdom, enlightenment, spirit and virtues etc.

For, the unlimited potential of human thinking power and the brain will flower rapidly and splendidly to the best as in spring and autuman because of the easy availiability and utilisation of the suitable means, chances and facilities by every citizen in ample measure and the presence of ideal environment.

The horizon, dimension of the nature of human thought ideas, mind, words, deeds, ways of life, behaviour, view, outlook and judgement will be expanded, enlightened and transformed beyond recognition like those of gods.

The current impossible, mysterious and super natural things and phenomena will turn out to be common things and events as were the ancient mysteries in the present age.

Discoveries & Inventions --

Doubtless, there will be countless number of discoveries of the hidden laws of nature, the law of the antonomous species called sciences.

and invention of new technologies, design, method, processes, mehanism and systems-

to fabricate and produce novel things, substitutes for the current scarce goods like oil, gold siver, nickel and nuclear materials etc.,

to explore the space and outer planets, to shorten the time of maturing and production still further,

to improve and increase the quantity, quality, power and value of things.

This will meet the ever increasing needs of mankind and turn this earth into the land of ever flowing milk and honey - the Eden Garden.

There is little or no doubt that energy (power, oil) will be produced cheaply on commercial basis from air, water and solar light. In the last analysis the earth and all things in it spring from the sun slowly. It is to be hoped that scientists and technologists will find out the mechanism to shorten the period of production of energy directly or indirectly from the inchaustible sources.

Acheivenment--

Just as the Western Capitalism of the present age is hundred or more times higher in acheivement in all fields than the classical capitalism, -- this adult U. system will excell the system of the current industrialised nations 100 times or more in all spheres,-

e,g., in efficiency, production, income, living standard, civilisation, art, culture, games and sport etc.

The standard of luxury and comfort of the present day rich nations will become the ordinary standard of the common people. In general, every family will be able to afford to own two wheelers cars, T.V., referigerator and decent house, etc. as essential needs of day to day life.

It is to be noted that under the adult U. system, this new civilisation is to be attained incredibly in the easy play way without strenous physical toil and labour as before. It will be realized with the aid of modern machineries, equipments, expertise and knowledge.

The above benefits of the future system are few and far between the innumerable lines of advantages. It will go on generating unforeseeable and far reaching gains and consequences materially and spiritually.

Let us now examine the pros and cons of the Adult U. system critically from all points of views by the criteria of the infant and adult systems decribed in the criterion chapter previously.

Till this day, the entire humanity follow the infant system in varying degrees and its yardstick for measuring things and ideas right and wrong.

The infant criterion views and considers things from the narrow angle of personal or sectional interest only and not from the broad view of the universal interest.

Anything that suits personal interest is 'good and right irrespective of its consequences. And those things which are not suitable to self interest but beneficial to other's interest are bad and wrong.

No two individuals, groups or classes with differing conditions can enter into agreement under the immature criterion. All self-interests are contradictory and conflicting.

In effect, it injures the social interests and the personal interest as well ultimately. The temporary gain alienates spiritual peace and security.

It is destructive, suicidal and self-spliting.

So, it is narrow, biased, one-sided, incomplete, short-sighted, wrong, bad and unjust for mankind.

But so long, out of ignorance and evil circumstances, men were campelled to follow this outwardly alluring system to their dismay and disaster. This is enongh and should be replaced by the divine system.

In the old days it was realistic and effective on account of the complete ignorance and pervading evil environment. But today these circumstances have undergone fundamental changes. It can not hold good any longer and solve any problem. History stands in testimony to this fact.

Certainly, by the infant criterion critics will find this manhood U. ideology to be unrealistic, ineffective and utopian as it includes the social interest. Really, under the medeaval conditions this system will prove ineffective as was the case with many righteous ideas and doctrines at that time. Only childhood standard of physical force worked successfully.

Under the changed circumstances of the present day, the infant yardstick has grown sour, obsolete and ineffective. The Universal criterion and value have become pragmatic, effective, beneficial and panacea to mankind.

It aims at increasing the interests of the individuals and society harmoniously to a far higher scale. It is not directed against any class or individual.

It is also not a novel concept, but an evolution and combination of the bright features of the capitalist and communist systems into a new ideology. It is a boquet symbolising the ideal of unity in beautiful diversities. In a sense, it is rejuvination of the prevailing aging systems.

It is mere triming and reformation of the excesses of the current systems by the imposition of the limit, balance, symmetry, equilibrium, direction and the middle path, the traffic law of the univers. These may be taken as the new elements of the positive ideology.

It is a systematic consolidation of the bright features lying scattered in the ruling systems ofter hewing off the dried branches.

Let us now illustrate and prove the above facts.

The U. ideology advocates politically balanced liberty and equality, middle path, direction and the maximum and minimum limit.

In Western Capitilism liberty operates independently and extremely beyond the desirable high and low limit. So it suggests to remove the excesses and adjust within the middle course as basic right.

Whereas in Communism, the lower limit of liberty is ensured and fixed rightly. But the upper limit is too low, and too much restricted. It has deprived the scope for natural development. The suggestion is that this liberty should be given adequate room to rise to the maximum limit.

Equality — In capitalism equality and justice has little or no limit. The lower limit is seasonal, optional and not basic right. So it urges to stipulate this upper and lower limits for eternity.

On the contrary, communism fixes the lower limit of equality too flatly and rigidly like the level of water. The upper limit is nill or too low like liberty. So the remedy is to extend it to the optimum bound.

Planning — As regards planning W. Capitalism adopts autonomous or personal plan only overriding the central or national plan.

And communism observes the central plan disregarding the autonomous plans.

The suggestion for both the systems is combination of the central and autonomous plans in balance and harmony. All autonomous powers and plans should exist and function within the framework of the central law. It represents unity in diversities.

It is clear that liberty, equality and planning are already in existence and practice in extreme ways in the current human systems.

The adult. U. system means only to trim, refashion, co-ordinate and place them in order and harmony in tune with the spirit of the time.

It does not add to nor deduct any element completely from the prevailing practices.

Its suggestions are already within the range of pragmatism and experience. Its soundness is clearly tested and proved by experience beyond doubt.

So, it is not entirely new or utopian conception as may be presumed. It is certainly feasible, realistic and beneficial proposition and ideology.

Leadership — The most crucial factor for the introduction of the U. system will be the presence and emergence of the able leadership. Everything else will depend on this factor mainly.

If the right type of able, dynamic, generous and humane leadership is forthcoming everything will be all right in steering clear the ship of the state of the formidable storm.

Such destined leader will mould the necessary national and political will with ease. He will dispel all the initial clouds of fear, doubt, worries, insecurity, uncertainty, stigma, lethargy and dogmatism of the general run of the people and mankind.

The whole nation will be inspired on hearing the anouncement of the universal policy and programme and will welcome it whole heartedly with tears of joy.

The best chance for this leadership rests on those in the' advantageous position in this critical juncture of history.

In respect of the other debatable points such as the plan target, speed, size, fund and other resources they are apparently controversial from the general points of view.

All these specific matters are to be determined flexibly in relation to the prevailing situations, resources, state of development and mood of the people and country.

To the competent leader these matters will pose no impedements and prolems. He will prove a political juggler and financial wizard. He will possess the proverbial magic wand to heal and solve all ills over night. He will be able to build up the nation easily and rapidly from scratch, chaos and crises.

Human history abounds in example such as Alexander, Julious Caesar, Napoleon, Matternich, Bismark and Hitler, to mention few, who had carved out a place of glory in the comity of nations from scratch and chaos.

In conclusion, it is to be noted that there should be no reason to loose hope and entertain fear, doubt and anxiety for the present and future. There is clear way and means to solve the current problems.

Destiny and paradise are in our hand. Bright future awaits us all. It is necessary only to enlighten ourselves and fellow countrymen with this U. ideology.

Mankind is bound to observe this U. system sooner or later. The earlier the better. For it is the only natural way, means [illegible] to eradicate human problems [illegible] attain [illegible] peace [illegible] prosperity materially and spiritually. No other choice.

THE END

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